

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaastical Affairs.

THE LIBERATION COUNCIL AND PUBLIC MEETING.

YESTERDAY afternoon the Council of the Liberation Society held its annual meeting to receive the report of the Executive Committee, and transact the customary business. The full attendance of members from various parts of the country, as well as the metropolis, gave the assembly a suitable representative character, and the proceedings indicated an unflagging interest in the great work to which the society is pledged. There was every reason for this cheerful and confident frame of mind. It is impossible to glance over the able and comprehensive report read by the secretary, the substance of which is given in our Supplement of to-day, without getting a deeper conviction that a concurrence of favourable events is rapidly hastening the consummation to which the supporters of the Liberation Society are looking forward, and without receiving a vivid impression of the ceaseless activity and ever-widening range of its operations. The report opportunely calls to mind that "whatever indifference may exist in regard to other public matters, ecclesiastical questions still excite the keenest interest. While other fundamental changes are but fitfully and feebly advocated, the cause of disestablishment has the support of a numerous and resolute host. Neither public events, nor political exigencies, have placed obstacles in the way of effort to prepare the public mind for the subversion of a system which is felt to be out of harmony with the facts and convictions of the time."

As will be seen, the Executive of the society has not been slow to avail itself of, as well as to create, new opportunities. The Special Fund of 100,000*l.* which was launched two years ago by the liberality of its friends, enabled the Society to prosecute its work on a greatly-enlarged scale. The new plans could hardly be matured and set in action generally till 1875. The result is now visible. The Society has at present a staff of nearly forty persons who are able "to form a network of agencies, available for local purposes, while acting under the guidance of the central organisation." Nearly all the year this local organisation is in action, canvassing, or arranging for meetings, or distributing publications. Thus is the public mind being gradually permeated with the principles of which the Liberation Society is the exponent.

In this way the people are being thoroughly indoctrinated in Free Church principles, not merely in the great centres of population, but in outlying parishes, where squire and parson have reigned supreme, and stagnation has hitherto been the rule. Our readers can afford to pause over one or two facts stated in the report. We read of meetings and lectures during the past year amounting to nearly a thousand. Many, if not most, of these give rise to animated discussion; thanks to our friends of the Church Defence Institution and its clerical allies—meetings which live again in the local Press; the principles expounded and lessons taught being thus circulated a hundred-fold. We read also of the use of the Press for teaching purposes—the free distribution of tracts in town and village, the posting of placards, and the employment of the printing press in such varied forms as to have mounted up during the past year to an issue of some two million five hundred thousand copies of publications! Subscribers to the Special Fund will thus see how deeply the resources which their liberality has provided are being drawn upon, and also how effectively they are subserving the object for which they were contributed. The Liberation Society has become a great teaching society. That ripening of the public mind on the question which Mr. Gladstone desiderates is going on upon the grandest scale, though with unobtrusive quietude. The force thus created may for a time be latent, but assuredly it will become visible when the proper time arrives. It is hardly rash to predict that a volume of public sentiment in favour of disestablishment is thus being created which will have placed it in the forefront of political questions that will call for practical settlement when the Liberal party is once again borne along upon the flood tide of prosperity.

Disendowment still remains a question for the future, and as it excites a profound interest in many quarters, we may remark that it does not slumber unnoticed by the Executive Committee. It is stated in the report that the Special Committee appointed to prepare practical suggestions to facilitate a practical scheme have given unremitting attention to the subject. Their progress has been slow, but the work is gigantic, and the difficulties great. "Their report," we are told, "will be ready for the consideration of the general committee before the summer holidays, and will probably be made public at the commencement of another season. In the meantime there will be published some valuable information respecting the nature and extent of the various descriptions of property in the possession of the Church of England. It has been collected with great care and labour, and may be expected to be of considerable utility in preparing for a discussion of the principles on which any measure of disendowment should be based."

At yesterday's council meeting it was aptly remarked by the chairman that the Liberation Society had always to assume a defensive as well as an aggressive attitude. It is not in the nature of a Church endowed with exclusive privileges to rest content. Surely, this alone is a strong motive for supporting an agency such as the Liberation Society which proposes, once for all, to put an end to such daring encroachments by removing the cause of them. This subject, which is so often discussed in these columns, acquires fresh cogency from the ecclesiastical review of the

past year contained in the report. We have found that even the smallest concession is denied on the burials question; we know that endowed school schemes are being manipulated in the interest of the dominant Church; Parliament has now before it an Oxford University Bill, the underlying principle of which is not educational extension, but the aggrandisement of the Church of England; and we are on the eve of listening to the details of a new bill on primary education, which according to general expectation will be a reactionary measure. Thus the proper work of a Parliament representing all religious communions is hindered by the obstruction of Church questions, and our Governments leave their proper work uncared for to curry favour with a clergy whose position of supremacy enables them to exercise a disastrous influence in the commonwealth. These several points, touched upon in the comprehensive report now before us, engaged the attention of yesterday's council, and will, we hope, arrest the attention of the country.

Space will not allow of any lengthened reference to the great public meeting at the Metropolitan Tabernacle last evening, which was presided over by Mr. Chamberlain, of Birmingham. It was crowded to the doors, and more enthusiastic in spirit than any meeting of the Liberation Society which has been held in the metropolis of late years. This effective demonstration will be a good start for the work of another year. So rapid is our progress under a Tory Administration, so effectually do our present ruling statesmen drive thinking men and fair-dealing citizens into the ranks of the Liberation Society, that we have only to fear the Disraeli Administration may fall too soon. As our columns to-day show, the long-suffering Wesleyan Methodists have lost all patience, and are almost disposed, if their principal organ is to be credited, to range themselves in the ranks of the advocates of disestablishment. With such solid grounds of encouragement the Liberation Society enters upon another year of pacific conflict on behalf of those principles which are destined, sooner or later—and sooner rather than later—to be embodied in the Statute Book of the realm.

MAY.

WHAT for the last half-century or thereabouts have been called "May Meetings" are now accepted as one of the permanent institutions of this country. The designation has for some years past ceased to be an adequate expression of the facts it is intended to embody. The May meetings now commence in the middle of April and continue some days into June. The objects for which they are convened are more various, as well as more numerous, than they used to be, and, perhaps, in the main they are as fully and eagerly attended. The tones of contempt in which they were spoken of by politicians and loungers some years ago have subsided into silence, or have been exchanged for respectful recognition. In the aggregate these meetings represent a vast spiritual force; and, make what deductions you reasonably may from their apparent significance, they nevertheless stand for a grand result. They cannot be ignored; they are not to be pooh-poohed out of recurrence. One may indulge a hope that the time will come when so much cumbersome, not to say expensive, machinery for the promotion of charitable and

spiritual ends will cease to be needed, and when combined efforts to do good, or to oppose evil, which it is the purpose of these numerous anniversaries to give account of to the public, will require less parade than they have done. But, taken for all in all, they exhibit one of the most cheering phases of Christian activity in this land, in the contemplation of which the bosom of the patriot, the philanthropist, or the Christian may well glow with a sense of satisfaction.

We have described the objects of these meetings—or, perhaps, we might more correctly have said, of the organised associations which they represent—as various. Some of them deal with the more obvious forms of evil to which certain portions of the population of the United Kingdom are addicted or exposed; some of them take a higher range, and essay to grapple with forces of social injustices which have their origin in law; but the vast proportion of them propose to themselves spiritual results, sectional as well as general, controversial as well as absolute, abroad as well as at home. True, they indicate the differences—often, we must admit, the paltry differences—that separate one religious community from another. They display human infirmity almost as obtrusively as Christian virtue. They go to prove how far we still fail to comprehend, or to appreciate, the true unity of the Body of Christ. They make us—or, at any rate, ought to make us—aware of the large proportion of alloy which is contained in the gold brought into the sanctuary. They show the wide distance there remains, in religious as in other affairs, between the actual and the ideal. This is only the darker side of the shield. It has a brighter one. Probably in no other country in the world, unless it may be in the United States of America, is there such visible evidence of spiritual vitality. In this respect this state of things resembles the season of the year in which these anniversaries are mostly appointed to take place. May is a month which in our latitude most people greet with warmest welcome. They do so because in May nature puts forth overwhelming proof of renewed life. That life may have existed before, but it was not visible. It may have been operative in a hundred ways concealed from our eyes. Winter does not destroy it, even if it succeed in removing out of sight most of the ordinary indications of its active existence. But in May the vegetable world usually comes into full efflorescence. Such charms as nature can exhibit by means of form, colour, and fragrance, are for the most part put forth in that season. It is so with the impulses of earnest Christianity, and this is the month in which such impulses are freshly felt. It is not that they start into being at a pre-appointed signal, but that they avail themselves of a well-recognised opportunity for pressing their claims upon the world.

If the May meetings were of practical use for no other purpose—which we submit cannot be rationally maintained—they serve at least to show the extent of the ground which Christianity seeks to cover, and to give a palpable form to the aspirations which it excites in the minds of its recipients. There may be many mistakes in our modes of expressing its meaning and its worth, both individually and collectively. But if you would seek to know what, on the whole, is its practical drift, its tendency, its scope of activity, you may find it in these May anniversaries. We do not say that they comprise within themselves every variety of good which religion prompts the human heart to seek. They do, however, bring to public notice most of those forms of beneficial action which, if attained at all, must be attained by associated enterprise. We will not speak in connection with them of the voluntary principle—a phrase which chances to have attached to itself a predominantly technical meaning. Our present aim, moreover, is more Catholic in its scope. Our wish is to point out to our readers the evidence which these May meetings afford of the irrepressible force of life which is infused by even an imperfect faith in the Gospel of Christ. Is there any other influence or power upon earth which for permanency and extent of operation can be compared with it? At any rate is there any known agency equally intent upon mapping out so wide a sphere of obligation? For our part we are not surprised that the press has left off to rail at the May meetings, and has begun even to give an abbreviated report of the most important of them in its columns. The phenomenon is one that fairly challenges the attention of the public, and it does so less for what these meetings are in themselves than for what they indicate. The current of life which for the most part urges its onward course beneath the surface cannot always be successfully detected save where, here and there, it rises to the surface. And so it is of these

meetings. They serve to convince us that there is a reality in Christian truth which, however it may escape our ordinary observation, nevertheless exists as well in the concrete as in the abstract form. Therefore, subject of course to certain reservations and deductions, we look upon the cluster of anniversaries which the spring of the year brings with it to our country as a legitimate cause of exultation and pride.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

In my last I gave you the statistics taken by the *North British Mail* with regard to Church attendance in Glasgow. From the figures thus supplied you would see that about three-fourths of the church-going people of that city are outside the Establishment. Since I wrote the *Mail* has been prosecuting its useful work of inquiry in the West of Scotland, and it may interest you to hear of some of the results.

I have now before me the lists which show the ecclesiastical condition of five of the western towns—Paisley, Greenock, Johnstone, Helensburgh, and Dumbarton; and here is how matters stand in each:—In Paisley, the attendance in the Established Churches was 4,544; that of the Free and United Presbyterian Churches together was 5,663; that of all the Dissenting Churches combined was 7,507. In Greenock things were found to be not so favourable to the Establishment. The Established Church had 3,758 worshippers; the Free Church, 4,170; the United Presbyterian Church, 2,711 (the last two combined, 6,881); and all the Dissenting Churches together, 8,914. In Johnstone 519 persons in all were found worshipping in the Establishment, while 1,307 were seeking spiritual sustentation in the Nonconformist Chapels. In Helensburgh the same proportion was found to hold. There was an attendance of 579 in the Established Church, of 873 in the Free Church, of 374 in the United Presbyterian Church (both combined, 1,249) and of 1,071 in all the Nonconforming Churches. In Dumbarton, the Free and United Presbyterian Churches had 1,406 worshippers as against 926 in the Established Church, and outside the Establishment were 1,764 in all.

Principal Rainy has been delivering a strong Disestablishment speech at Elgin. In the course of it he referred to the *Mail* statistics, which, he said, were demonstrating this, that a decided majority of the Church-going people of Scotland had become Nonconformists, and amid great cheering, he asked if it was reasonable to maintain an Establishment, the object of which now manifestly was simply to save the pockets of a minority of the inhabitants.

SACERDOTALISM.

The eighth, and last, of the Rev. Dr. Mellor's lectures on this subject was delivered on Wednesday last week at the Memorial Hall. There was a full attendance, and the Rev. Dr. Parker presided on the occasion. The lecture was a continuation of the subject of the preceding week, which investigated the nature of the evidence supplied by Scripture touching the sacerdotal doctrine of confession and absolution. Dr. Mellor now proceeded to refer to its development by the Church of Rome and in the Anglican Church. In the first place he dealt with "the subject matter with which the priests profess to deal in confession," viz., sins committed after baptism, which are divided into venial sins, which need not be confessed, and mortal sins the confession of which must be special. The difficulty of defining the boundaries of the two was immense—in fact, the distinction was a variable quantity, and in respect to it the Church of Rome, according to its convenience, repudiated the antiquity it professed to reveal and involved itself in perilous casuistry. Thus, according to the rules laid down by Romish theologians, two penitents confessing the same day to the same priest, will, though guilty of the same sins, disclose a widely different series of offences; and it is not a little remarkable that councils and popes, who have pronounced unalterable decisions upon so many matters which the world deems of such infinitesimal importance, should to this day have abstained from a supreme and final judgment upon the questions at which we have just glanced, and which are still left unsolved by any final authority. Hence there is nothing like uniformity in the confessional rulings of the various priests throughout the world. The fathers differ, the doctors differ, the priests differ—and these differences inevitably find their way into the sacrament of penance, and render it in great measure a Lesbian rule. The second point to be considered was the assumed reality and validity of those decisions which are pronounced by the priests in the sacrament of penance. The sacrament lacked every element of certainty. No ordination of a priest was valid unless there was in him a virtual intention of which no one could know but himself, and he might be in the priesthood fifty years and yet his absolution might be without efficacy. How was the penitent to know? He was

warned by authority to choose the right confessor. But hundreds of thousands had no choice. Francis de Salis says, "Choose one out of ten thousand, for fewer are found capable of this office." If this were so—that there was but one safe and efficient guide out of ten thousand Catholic priests—the laity must have but poor shepherding. But this was not all, for it appears from the acknowledgment of Dens that some confessors are "easy, silent, or lax," and that such are consulted by some of the faithful from an improper motive. But what became of the integrity and sufficiency of the priest's qualifications for the function of a father-confessor, if, in fact, he be not practically competent to discharge the duties of the confessional? Thus the laity have no security for the qualifications of the confessor. The conditions of salvation must, accordingly, vary enormously in different parishes with the laxity or severity of the priests, for not only will there be elicited a different catalogue of sins, but there will be imposed a different degree of penance or satisfaction. Priests might be both ignorant and demoralised. In the days of Dunstan, none of the clergy knew how to write or translate a Latin letter, and as late as 1551 many of the clergy of Gloucester were ignorant of the authorship of the Lord's Prayer. The pages of Catholic historians record the iniquities of priests with an unsparring fidelity, and yet during those times such were the men who assumed to open and shut the kingdom of heaven! Then it is the formal doctrine of Rome, that be the piety of a layman what it may, the condition of his soul in the sight of God will not avail for his salvation, unless, when opportunity serves, he receives priestly absolution on earth. In the third place Dr. Mellor discussed the moral tendencies and effects of the sacrament of penance. They had to consider the confessional not in the abstract view, but in the light of its actual form and history in the Church of Rome. Well, it was an indisputable fact that, looking at the moral life of those countries which had known least of the confessional, it contrasted triumphantly with that of those which had known the most of it, there being no sane man who would dream of inviting a comparison between England and Spain. Without going into a description of that loathsome and abominable process of investigation, through which any confessor might trail every penitent that knelt in the confessional, he showed how theft and lying were palliated or justified according to the maxims of Romish casuists, how an unfaithful wife was after confession justified in denying her sin, and cases were cited by the lecturer to show that two of the laws of the Decalogue are cheaply set at naught through the glosses of the priests whose influence is now predominant in the Church of Rome. The commandments which enjoin truth and conjugal chastity and honour are practically abolished, and this too chiefly through the influence of sacramental confession and absolution, and the rule of virtue on the broad scale, as well as in specific cases, vanishes amid the endless glosses and exceptions:—

Theft, falsehood, adultery, and other sins are forbidden by these consummate sophists; but immediately that the prohibition is announced there follows a troop of dexterous evasions, by means of which any one must be a blundering transgressor who cannot manage to escape. "Sinning made easy and safe," might well be the title of the works to which we have referred; and while it is true that the various rulings of these authors have not received the distinct authorisation of the pope himself as *dogmas de moribus*, it is well known by him that such are the text-books from which his subordinates are being instructed for their sacerdotal work, and yet they are not condemned. Various Papal Bulls were referred to which denounced the secret prostitution of the confessional to the most shameless vice. Looking at these things, was not the revival of the confessional by an energetic section of the Anglican clergy a cause for just alarm? The lecturer referred at some length to the movement in that direction, and citing various passages of the Prayer-book, came to the conclusion that they plainly favoured priestly absolution, though that book does not enjoin auricular confession as a preparation for the Communion, nor declare that the priest has the official prerogative of absolution.

But the fact remains that touching both these points the Church of England is at present divided into two great hostile sections, who are carrying on an internecine war with an implacable bitterness which furnishes a strange commentary on that uniformity which the Prayer-book was avowedly meant to secure. Meanwhile, whatever be the teaching of this book, the practice of auricular confession is spreading. With, or without authority, its network is being extended over the land for weal or for woe. . . . And it is but a cold and barren consolation which the nation derives from the assurance of the Evangelical clergy, that this work and others like it, which now constitute an extensive literature, are private and unauthorised. . . . Everywhere we see priestly defiance and prelatical terror, not one of the bishops, though administering a system based on law, daring to invoke the law against practices which he has the cheap courage only to denounce as Romish and corrupt. Remonstrances, warnings, entreaties in mild, hesitating and equivocal encyclicals, exhaust, as yet, prelatical zeal for Protestant truth; while the refractory priests smile at such indecision, and extend the work of perversion year by year. What concern is it to these transgressors that the law is against them (if, indeed, it be against them), provided that the power to enforce obedience is held in hands that dare not employ it, lest a system cemented by compromise should be rent asunder! The common reverence for the idol of an Establishment among parties separated far as the poles on great doctrinal questions, and in-

spired with the most implacable animosities against each other, may, for a season longer, prevent any of these antagonistic schools from forcing matters to an extremity. But what, meanwhile, is to become of the nation, if the neo-Catholic body in the Church makes fresh encroachments with its Baptismal Regeneration, its Real Presence, its Prayers for the Dead, and its Confessional, crushing into smaller space and influence the Evangelical section, until, under the shelter of Protestant law, which no bishop has the courage to enforce, the people have become saturated with Romanism without having formally seceded to Rome?

The Lecturer went on to emphasise his view that this was no false alarm; that Ritualists and Romanists alike were always at work trying to get hold of the young; that this Catholic revival was no superficial and transient fashion, for its extension within the last twenty years had been very rapid indeed, and Romish practice and discipline were becoming acclimatised amongst us. Our vaunted "Anglo-Saxon common sense" and "shrewdness" might be deemed proof against the progressive prevalence of Sacerdotalism, but these could be regarded as nothing better than flattering phrases in the light of passing events, and if these are the only antagonists of Sacerdotalism, there were no real limits for Ritualism, which was a thing of doctrine, that doctrine being the doctrine of Rome, and was preparing the way for aggressive Romanism. There was no sacrament of that Church which was not deliberately vindicated and approved, and, as far as possible, introduced into the Church of England by the Ritualists, Papal supremacy excepted. Mere protest would not suffice to arrest the evil.

The nation requires instruction, and it must be our aim, as God may help us, to diffuse by all forms of teaching and influence, that knowledge of the "truth which is in Jesus," before which superstition and unbelief shall vanish as faded spectres flee before the light of the rising sun.

When Dr. Mellor sat down he was greeted with cordial cheers, and received a hearty vote of thanks.

The "Congregational Lecture" for 1876 has now been delivered in eight instalments. We need hardly add that our bald summaries from week to week give a necessarily imperfect idea of the vigour, argumentative power, and completeness of Dr. Mellor's investigation of the whole subject of "Sacerdotalism." The lecture is, we believe, now passing through the press, and will be published in a week or two. It will probably make a volume of some 400 pages. It promises to be emphatically a book for the time—a reliable and invaluable textbook in the great controversy which is agitating Christendom, and is especially ripe in this country.

EXTENSION OF THE EPISCOPATE.—A layman has offered £5,000 to the Additional Home Bishops Endowment Fund, on condition that no fewer than nineteen others give each a similar or a larger sum. The donor reserves to himself the power to name the bishopric or bishoprics he may wish his contribution applied to. This offer is to hold good until the end of June.

WANT OF CURATES.—The Bishop of Hereford, in the course of the charge delivered at his triennial visitation, adverted to the difficulty experienced throughout the country in obtaining curates. He attributed this partly to the influence of scepticism, and to the inducements held out by the Civil Service and other branches of secular employment to the educated classes from which the supply of curates was mainly recruited.

THE RIGHT HON. GATHORNE HARDY ON VOLUNTARIANISM.—In his speech at the opening of Keble College Chapel on "St. Mark's Day, 1876," otherwise, April 25, Mr. Gathorne Hardy said, "Do not let it be said that we are forcing upon the University religion by any formally drawn-up outlines made for us by the State, or by some conditions with which we have nothing to do. This is essentially a voluntary foundation which has sprung up from the minds and from the hearts of men who were influenced by seeing the power of that holy man whose name has been given to the college—(cheers)—and it is, in my opinion, from those alone whose hearts are influenced that great works of this kind will eventually proceed."

PAPAL POLICY IN THE FUTURE.—A Roman telegram says that the representatives of some of the Great Powers had conferences lately with several influential cardinals upon the best means of putting an end to the conflicts pending between different States and the Church. The cardinals were unanimous in declaring that the only cause of these conflicts is the refusal of certain States to acknowledge the spiritual independence of the Church. In the opinion of their eminences there should be no subordination of either power to the other in its respective sphere, but an alliance and agreement between the two, regulated by concordat and loyally respected on both sides. Without this the cardinals declared peace between Church and State to be impossible. The representatives of the Powers have sent an account of these interviews to their respective Governments. It is also stated that at these conferences reference was made by the diplomatists to the possibility of the election of a new Pope favourable to a conciliatory policy towards the Governments with which the Vatican is now at variance. The Cardinals are said, however, to have evaded the subject, as owing to the good health of Pius IX. there seemed no prospect of the Papal See speedily becoming vacant.

WESLEYANS AND THE ESTABLISHMENT.—The last number of the *Watchman* contains a noticeable article on the "Prospects of the Evangelical Party," in which, after some reference to the long

attachment of the Wesleyan body to the Establishment for the sake of the Evangelical principles supposed to be bound up with it, notwithstanding much persecution, it is shown that the formularies of the Church cannot be interpreted in the Evangelical sense, when every year they are more and more interpreted in the law courts and in the working of the Church to mean either Ritualism, Rationalism, or Evangelicalism. For forty years the last-named party have been gradually growing weaker. They are divided among themselves; in the councils of the nation they have ceased to be a power; and for the future they themselves lament that their sources of supply are being cut off. The bishops, as a body, are not with the Evangelical party, and the truly Evangelical bishops are not very numerous. The majority of the young men offering themselves for the ministry are not Evangelical; the Evangelical bishops are obliged either to ordain unevangelical men or leave their parishes unsupplied. Evangelical curates are scarcely to be had, and the supply of Evangelical schoolmasters is just as hopeless. The *Watchman* comes to the conclusion that the Methodists will never cling to the Establishment to the neglect and detriment of the Christian faith, and quotes the venerable Thomas Jackson's letter to the Liverpool conference, in which he says, "The Church of England must expect no more support from us." The question must be studied in the light of present day facts, and our contemporary, in conclusion, puts these pointed questions:—"Can we as Wesleyans uphold a system which is spreading Popery and Rationalism throughout the land, and has been doing so for the last forty years? Can we countenance deadly error for the sake of a little truth? Can we believe that God would forsake the Episcopalians if the Church were disestablished? Do we believe that disestablishment would bring all their usefulness to an end?"

Religious and Denominational News.

The Rev. P. T. Forsyth, M.A., sometime Assistant Professor of Latin, Aberdeen University, and of New College, London, has accepted a unanimous invitation to the pastorate of the Congregational Church, Shipley, Bradford. He will begin his ministry on the first Sunday in July.

THE REV. STOPFORD BROOKS.—A few friends and some members of his late congregation have presented the lease of Bedford Chapel, New Oxford-street, Bloomsbury, to the Rev. Stopford Brooks. The first services will be held on Sunday next.

WILLESDEN.—A new Presbyterian church was opened at Willesden on Saturday afternoon, when a memorial stone was laid by Mr. Hugh M. Matheson. The Hon. A. Kinnaird, M.P., Mr. C. E. Lewis, M.P., Dr. Donald Fraser, and others took part in the proceedings. The sum of 485*l.* was collected on the occasion.

BRADFORD.—We understand that the Rev. T. G. Horton, of Queen-street Chapel, Wolverhampton, has received several calls to other spheres of labour, and has intimated his acceptance of the pastorate of Salem Congregational Church, Bradford, so long ministered to by the Rev. J. G. Miall. During a successful ministry of fourteen years Mr. Horton has been instrumental in the erection of one of the largest and most beautiful Nonconformist places of worship in the midland counties, seating more than 1,200 persons and in more than doubling the roll of church members.

KEBLE COLLEGE, OXFORD.—The magnificent chapel of Keble College, Oxford, erected by the late Mr. Gibbs, of Tyntesfield, at a cost of 70,000*l.*, was opened on Tuesday last week, in the presence of many distinguished persons. The Archbishop of Canterbury administered the Communion at an early service, and at the ordinary morning service Mr. Gathorne Hardy read the second lesson and the sermon was preached by Dr. Pusey. Subsequently the foundation stone of a new hall and library, which will entail an expenditure of 50,000*l.*, and which, it is understood, will also be provided by the Gibbs family, was laid by the Marquis of Salisbury.

LEAMINGTON.—An enthusiastic meeting of members of the Holly Walk Church and congregation was held on the 26th, to congratulate the Rev. F. J. Attenborough upon having completed seven years' pastoral work in Leamington. In the course of the proceedings, Mr. Attenborough was presented with a cheque for 40*l.*, and with an address, which gratefully records marked spiritual progress, as well as the fact that not one note of discord has been permitted to disturb the harmony of the pastor and his flock. Loving mention is also made of Mr. Attenborough's faithful teaching, pastoral work, and consistent life. John Hyde, Esq., of Southport, Mr. J. P. Dickerson, one of the Jubilee Singers, and several members of the congregation took part in the meeting.

CONGREGATIONAL SCHOOL FOR THE EDUCATION OF THE SONS OF MINISTERS.—The annual meeting and half-yearly election of this school was held on 23rd inst. at the Memorial Hall. In the unavoidable absence of the treasurer, Samuel Morley, Esq., M.P. The chair was taken by the Rev. H. Bromley. After prayer the report was read by the Honorary Secretary, Rev. J. Viney. The school had ninety-six boys, and was in all respects satisfactory, as testified by the reports of the principal and examiner. Resolutions adopting the report, and conveying cordial thanks to the Hon. Sec., and the chair, were spoken to by Rev. T. Hebditch,

I. V. Mummery, J. B. French, J. C. Whitehouse, and J. Rudd, B.A., W. Hitchen, and E. Pye Smith, Esq., after which the poll was declared open, and the meeting proceeded to elect five out of the thirteen candidates on the list. The results have already appeared in our advertising columns.

THE CITY TEMPLE, HOLBORN-VIADUCT.—The new organ of this church was opened on Monday evening by Mr. E. J. Hopkins, organist of the Temple, in the presence of a large congregation. The instrument, which is well adapted for its purpose, was built by Messrs. Forster and Andrews, Hull, and its general appearance adds considerably to the effect of the interior. It has thirty-seven registers and 1,932 pipes, which give it a volume of sound amply sufficient to fill the large building. The cost was about 1,200*l.* The selected pieces were admirably played by Mr. Hopkins. The pieces selected for the choir, which was strengthened for the occasion, included several of the well-known compositions of Handel, Mendelssohn, and Haydn. The instrumental portion, it will be seen, allowed plenty of scope for testing the capabilities of the new instrument, which was noticeable for the sweetness of its lower notes.

THE CONGREGATIONAL UNION will commence its forty-sixth annual meeting next week, the first public session being held on Tuesday morning at the City Temple, Dr. Aveling, the chairman for the year, presiding. At the business meeting at the Memorial Hall on the preceding day, the chairman for 1877 will be nominated. There is, we believe, no other name before the committee except that of Mr. Richard, M.P. One of the subjects down for Tuesday will, no doubt, excite much interest, viz., that the committees of the several county associations should be invited "to make inquiries within their respective bounds in regard to the spiritual condition of the people, more particularly in villages and thinly-peopled districts, and the extent to which provision for a pure and Scriptural ministry of the Gospel among them is lacking, and to report, making suggestions as to the way in which the Congregational Churches can best contribute to the supplying of the want which may be shown to exist." At Friday's session (in the Memorial Hall), papers will be read by Dr. Parker on "The Organisation of Congregationalism," and by the Rev. E. Armitage, B.A., on "University Reform," and the Rev. J. G. Rogers, B.A., will move a resolution on the present position of the question of elementary education. At the evening meeting, after tea in the library, Dr. Ridge will read a paper on "The National Vice of Intemperance," and a resolution will be moved on the subject.

Correspondence.

MUSIC TEACHERS FOR THE PEOPLE.

To the Editor of the *Nonconformist*.

SIR,—In a strait, may I be permitted to appeal to the Christian public through you? Before the incorporation of our Tonic Solfa College last Midsummer we had already carried out 150,000 musical examinations of various degrees (in all parts of the country, and since then our work both at the central office and throughout the country) has increased more than 50 per cent. But our efforts to spread music among the masses of the people is constantly and distressingly hindered by the want of trained teachers. The secretary is constantly receiving letters asking for preceptors, choir-trainers, and teachers of music in schools and among young people, and is unable to avail himself of these important openings. Thousands every year are obliged to go untaught because we cannot send the teachers. The adoption of our plans by the school boards of London, Glasgow, and Birmingham, has still further raised the demand for teachers, and we cannot supply it. To meet the case our council has determined to hold a six weeks' term of daily study every Midsummer, specially designed for the training of teachers. As many who are musically endowed, as well as heartily inclined to help in our work, are not also endowed with pecuniary abundance, we have sought for scholarships of 10*l.* a-year for three years to assist such students. Twelve such scholarships have been appropriated to students of [ability and fitness—students from all parts, even from Inverness and Stornoway. But here is our strait.] Eighteen others have passed the requisite examination. Eighteen willing instruments for the spread of music among the people, eighteen who have already by self-teaching and diligence reached the necessary standard—eighteen who can spare the time or pay for it, and can pay for their board and lodging and books, but cannot pay in addition the college fees and travelling expenses. Eighteen eager students, loving workers for whom we have no scholarships! Surely the Christian Church will not leave its psalmody, its Sunday-school singing, its revival music unaided! We are working with the Church and for the Church. I feel confident that we shall not be left without the money we need. Some will club their subscriptions to make 10*l.* a-year for

three years; others will send to the secretary the 30l. at once; and some will follow the example of three of our scholarships which consist of 200l. each invested, so that there shall always be a music teacher for the people under training by that contribution. There are surely many old and grateful friends whom we have taught, there surely are many wealthy lovers of the people who will help us in this strait. The secretary will welcome the smallest contribution to the "Scholarship Fund."

JOHN CURWEN, President.

Offices of the Tonic Sol-fa College, Plaistow,
London, E., April 26, 1876.

CONGREGATIONAL FINANCE.

To the Editor of the Nonconformist.

DEAR SIR,—Be good enough to insert the following correction of an error in my letter of the 21st ult., inserted in your issue of last week? The paragraph, "Value of property contributed to by Lancashire and Cheshire Building Society in six years, 105,375l., giving 17,563l. yearly," ought to have been omitted.

A. COMMON.

Sunderland, May 1, 1876.

Anniversary Meetings.

THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

The second session of the Union was held as usual at Walworth-road Chapel on Thursday morning last. The Rev. J. T. Wigner (President of the London Association) occupied the chair at the devotional service, previous to the business meeting, and the Revs. T. Stevenson (Leicester), J. Bloomfield (Gloucester), G. Gould (Norwich), J. J. Brown (Cirencester), W. Barker (Hastings), and others, engaged in prayer. At its close the Rev. Dr. Landels took the chair.

THE AUGMENTATION FUND.

The Rev. J. Bloomfield moved the following resolution:—

That the Baptist Union of Great Britain and Ireland is willing to assume the functions and obligations of the Baptist Pastors' Income Augmentation Society, to adopt the rules and regulations now in force, and to appoint the committee and officers of the said society for the current year the managers of the Augmentation Fund for the year, dating from the next autumnal session of the Union, reserving to itself the right to renew or to alter such appointments, and to amend such rules and regulations (twelve months' notice being given of proposed amendments) from time to time as part of the work of the Union.

The speaker said that he supposed the resolution had been entrusted to him because he was not likely to make a long speech, and because he had very great sympathy with his brethren in the ministry, especially with those who moved in village stations, and were subjected to much opposition and many trials, but who were working with much zeal and earnestness. At first he questioned the wisdom of the proposed course, because the Augmentation Society had done its work so well in raising money and distributing it so liberally that he doubted if it could be better done by the Union. But in the judgment of leading men it was thought it would be proper for the Union to take in hand that society, and that its income would be largely increased. He hoped it would be so, and that that much-needed society might have a much larger amount of money entrusted to it, and that the Union would take up the matter with great earnestness. Those who knew the brethren labouring in their quiet spheres were aware of the sacrifices they had to submit to. Many whom he knew and honoured were only getting the remuneration of an ordinary mechanic. And it was hard for them to visit the poorer members of their congregation without giving something. He hoped, as wages were generally increasing, that their ministers would have increased support, say 500l. a year, and as much more as they could get. (Laughter.)

Mr. C. H. GOODE seconded the resolution. They had discussed the matter in the committee of the Augmentation Society and had reluctantly agreed to hand over the fund to the Union. The work had been done well; but there was room for extension, and he hoped it would now be done still more efficiently by the Union. What they wanted was better organisation. It was a most deserving society, for it was a very desirable thing to augment the incomes of their poorer brethren, and if those who had to do with the funds of the churches would remember it they would see greater results.

The Rev. H. C. LEONARD, M.A., in supporting the resolution, expressed a hope that one result of the amalgamation would be a shorter title. The officers were not retiring from their work because they were tired of it, but because they believed it would lead to a greater extension of it; and they had seen the great need of something being done in that direction.

The Rev. C. WILLIAMS, who rose in obedience to the Chairman's call, said it was not at all necessary to add to what Mr. Leonard had said. He doubted if the brethren were aware of the skill Mr. Leonard had devoted to the matter. They covered more miles in the north, but had more poverty in the south. Mr. Leonard had had more correspondence

and difficulty in carrying out their purpose. They both entirely went for that change, and would rejoice greatly if the amalgamation led to the formation of a good large capital fund. They had had a good beginning in Mr. Middlemore's subscription and the legacy that had been left them. If they had any rich friends who wished to enjoy their Christmas dinner he would commend to them the example of Mr. Middlemore, who, last Christmas, sent them a cheque for 250l. (Cheers.)

The Rev. J. T. WIGNER said two or three circumstances had cheered him about that fund. Since Monday a lady had kindly promised to give 20l., and a friend had offered to pay the subscription of any needy brother, and the trustees of "Psalms and Hymns" had been able to devote 620l. to the Widows' Fund, being 118l. more than in any previous year. Those things showed they were going on, and he hoped for better things in the future.

The Rev. G. GOULD (Norwich) moved a resolution thanking Messrs. C. Williams and H. Leonard for their services. Some of those present knew the extreme difficulty with which that fund was launched; and if it had not been for their zeal and discretion it would not have been done at all. Its success was largely due to their labours, and he trusted that the new arrangement would only show the benignant influence of their work, and that their successors would only redouble their efforts.

The Rev. W. P. CORP seconded the resolution, and, as one whose church had received a grant from the fund, testified to the good it had done them, leading them to put forth greater liberality. He cordially thanked the retiring secretaries for their noble self-denying efforts.

Mr. J. COOK (Bradford) moved:—

That this session, in view of the deplorable evils resulting from the inadequacy of the pecuniary support received by many of our churches, is thankful to learn that the fund for augmenting the income of ministers will during the next six months be brought under the special notice of the denomination, and trusts that the appeal about to be made in its behalf, and in behalf of the fund for assisting ministers in the education of their children, will meet with a large-hearted and liberal response.

He thought the resolution very properly supplemented that just adopted. He did not think the limit for that fund had been anything like reached. There had been difficulties in the way, and some who had loved it had felt that it would not grow. The difficulty was said to be how to reconcile union with independency. But it was said union was strength. He hoped it would be so in that case, and result in largely augmented incomes. He hoped their representatives would now feel that it was part of their denominational work and quadruple it. They wanted some large sums, and he believed if they were better organised, and the spirit of union and liberality prevailed to a larger degree, they would see better things than they had done. He would not like to see the system of the Wesleyan Conference introduced, but would prefer to leave this fund to the sympathy of all their people.

The Rev. J. T. BROWN (Northampton), after congratulating the chairman on the position he now occupied, said there was a beautiful propriety in his being asked to second the resolution as he had never helped the fund, and anything he might say in its support would go home to at least one person—himself. (Laughter.) He rejoiced that the want was now recognised, and that something was going to be done to remedy it. The need of help was growing, and would grow, and the means of supporting the churches in agricultural districts would become less rather than greater, and it would be a very grave question how the necessities of villages could be met. Not one answer would suffice; the work must be done, or darkness would creep over the land. Their places must be maintained, though the keeping up of the present ministry would be difficult. He dreaded endowments and everything of the sort, but as far as he had seen, the work of the society had been stimulating and not soporific. He was glad it was now to be brought before all the churches, and hoped they would sustain the secretaries by their liberality. He was glad to find that in connection with that fund was one for the education of ministers' children, for he often wondered how they were to be educated. Let the churches understand that it was not a question of the personal convenience of their minister, but for the honour of their Master and the cause of God in the villages of the country. (Cheers.)

ANNUITY FUND.

The Rev. C. M. BIRRELL (Liverpool, moved—

That this session rejoices in the formation of the Baptist Union Annuity Fund, and commends it to the earnest and liberal support of the members of our churches in the confident hope that provision will thereby be made for the sustenance and solace of retiring ministers and of the widows and orphans of ministers.

He said he should not have undertaken to move the resolution if he had been expected to go into the financial part of it, but that was unnecessary, as the sub-committee had been most assiduous in their duties, and had called in the services of eminent actuaries to check and counter-check one another. They had conferred with the managers of the various societies, and received valuable suggestions from them, and had not met with the smallest particle of jealousy, but with a desire to give effect to the wishes of the Union. The denomination retained to itself the management of its affairs through the meetings of the Union, and extended its benefit to the ministers' families in every county. It em-

braced both ministers and their families, and enabled both young and old ministers to make provision for themselves and their families. After referring to other advantages, the speaker said some persons looked upon it as a mercantile and material affair, and said if it was more spiritual and religious they would take greater interest in the matter. He had a very great respect for the sources of that feeling, but would reply, that if he had a minister whom he respected and loved, who could not retire, but was unable to satisfy his congregation, there was a very close connection between that matter and spiritual matters. He knew of no man who would not preach with greater power and devote himself more to his work from knowing that those he loved better than his life would have a modest but sufficient provision made for them. Ministers must know what anxiety meant, but their Lord had kept the work of affliction in His own hands. No one knew them as He did, and could touch their hearts as He could, and he would not entrust that discipline to any man on earth. If they took up that resolution and carried forward the work with zeal and energy, it would be in perfect harmony with His will and to the great advantage of His cause. (Cheers.)

The Rev. W. G. LEWIS (Bayswater) expressed his deep sense of the great munificence of their honoured friend, whose large contribution of 500l. was the real source of that fund. They were not only all proud of him, but glorified God for him. Having spoken of some of the advantages of the proposed scheme, the speaker said he looked upon the movement as one of a moral and beneficent character.

The Rev. J. STEVENSON (Nottingham) said that ministers as a class were not so well able to make provision for their families as business men, and, therefore, he hoped the scheme would be well supported by the wealthy laymen.

Mr. WATTS and Mr. LANCE asked questions respecting the scheme; but the CHAIRMAN decided that, as it had been adopted at Plymouth, it was not necessary to re-discuss details, and the secretary would answer questions privately.

The Rev. C. WILLIAMS announced that Mr. E. S. Robinson (Bristol) had promised 100l. per annum for five years, and Mr. Spurgeon 100l. this year and the same for the next four years if possible; that Mr. Birrell had added 50l. interest to his previous 500l.; Mrs. Brown, Liverpool, 100l.; Rev. T. King, 100l.; Mr. Harvey, the treasurer, 500l.; Mr. James Benham, 100l.; and a friend, twenty-five guineas.

The Rev. Dr. ANGUS, in feeling terms, moved:

The assembly cannot separate without expressing their deep sorrow at the absence, through illness, of their honoured and beloved brother, the Rev. C. H. Spurgeon, and their earnest hope and fervent prayer that he may very soon be entirely restored to health, and enabled to resume his manifold and arduous labours in the service of the Lord.

The Rev. J. T. WIGNER, in seconding the resolution, read a characteristic note received from Mr. Spurgeon, regretting his inability to attend, and the resolution was sent by telegram to Mr. Spurgeon, the Rev. J. P. CHOWNS, at the Chairman's request, offering an earnest prayer for his speedy restoration to health.

RELIGIOUS EDUCATION AND THE SCHOOL BOARD SYSTEM.

The Rev. E. C. PIKE, B.A. (Birmingham), then read a paper on "Religious Education and the School Board System." Two things he assumed the members of the Baptist Union were agreed upon—one that no education was complete without religion, and the religious element in education was the most important of all; the other was that the duty of training children religiously belonged to their parents. But it was a painful fact that great numbers of children in this country had nothing to hope religiously from parental solicitude. Not a few persons, therefore, concluded that religious education should form part of that national system which the establishment of school boards was intended to promote. But the term education as applied to any instruction the State could secure was a misnomer. The word had a lofty meaning compared with which the thing sought to be done, highly important in itself, was extremely insignificant. In dealing with this subject he desired to lay down two main propositions—first, that religious education could not be given as part of the school board system; and secondly, that it devolved upon the Church of Christ to supply it. The education of a child religiously was in part only the result of the instruction he received; very much more depended upon the personal influence of his instructor. From the nature of the case the board school must fail in both respects to supply the child's need, because a teacher of children exerted an influence upon them for good or evil apart from the principles he might enunciate or the information imparted. The children mark his bearing, read his character, are extremely sensitive to his manner of treating them, and either virtue goes out of him, or else an influence potent for mischief. Nothing would supply the lack of sterling character in the teacher. The religious education which depended on the teacher's personal influence could not be secured in board schools, for Christian influence could only be exerted by those who were themselves Christians. In the second place, they should consider the question of instruction. The Education Act said, "No religious catechism or religious formula which is distinctive of any particular denomination shall be taught in the school." Yet ample room was left for strange diversity of operation on the part of the managers of those Government

institutions. A board might adopt a purely secular system, or sanction thorough-going sectarianism, according to the vote of the majority of its members. In one case Bible-reading might be considered sufficient, in another the teacher's functions might include the charge of a Sunday-school and playing the organ in church. In many places the only religious instruction possible in the board schools was what had been styled "colourless," an apt description which expressed its own condemnation. This was illustrated by what had occurred a short time ago at Birmingham. Distinctive religious teaching, however, is given in various board schools, as in London and Manchester, and how any Nonconformist could make such action square with his principles was a mystery which London and Manchester might be left to explain. In matters of conscience and religion, the majority had no right to coerce the minority. They were told that in London there had been extremely few withdrawals from the religious teaching, and in Manchester none; but to him these things denoted a mournful meaning, for they denoted parental apathy. The speaker then referred to the condition of Church schools, and quoted the remark of the second master of King Edward's Grammar School, Birmingham (the Rev. E. F. M. MacCarthy, M.A.), that "he should not be true to his convictions if he did not assert that the religious education by the school staff (taking England through and not any particularly favoured schools or localities) had been a fearful failure." Canon Norris, too, a Church school inspector, had expressed a similar opinion. They might, therefore, console themselves with the knowledge that the children in a secular board school were not likely to lose much religiously through not being trained in a school under the eye of the clergy. Supposing the Manchester plan of having classes for the instruction of the pupil teachers was generally adopted, what test was there or could there be of the spiritual fitness of the teacher for this work of religious education? Religion having so largely to do with the heart, something more than intellectual acquaintance with the truth was essential in the instructor. But the Education Act has distinctly separated the religious from the secular, and made the former, so far as the State is concerned, a subordinate affair. He contended that no satisfactory result could be anticipated from religious teaching in the hands of persons chosen solely for their ability to impart secular instruction. The future promised no brighter prospect. The current set in the direction of inefficiency. There was no Government inspection of the results of religious teaching, and the honours and rewards possible to the teachers must be sought in the prosecution of their work in the several departments of secular knowledge. Then the school board system which omitted religious instruction from its programme was styled "heathenish and godless," and the school branded as "the infidel establishment." This was an abuse of terms. There is nothing infidel in any truth, though it had to do with the meanest and most temporary affairs; nor was it a godless thing for any man, or any body of men, to do right work for which they were qualified, and let alone that for which they were not qualified. It was not godless to do a good thing, though they left to others the doing of something else of still higher importance. The speaker then proceeded to discuss the second branch of his subject—viz., that the giving of religious instruction to those children whose parents neglected their duty devolved upon the Church of Christ, and Christ's work must be done in Christ's own way. If, therefore, religious education was to be imparted to the children, it must be by Christians and at their own cost. In Birmingham they had endeavoured to carry out that work, and the Religious Education Society had been in operation for more than two years. It was representative of various denominations of evangelical Christians, and is managed by a committee, and had 154 teachers, who gave instruction on Tuesday and Friday mornings from half-past nine to a quarter past ten o'clock. The committee paid rent to the school board for the use of the premises. The attendance of the children depended upon the option of the parents who mostly desired their children to attend. Lessons from the Old and New Testaments were prepared, and examinations were held at the close of the year. On the whole there was much cause for congratulation. The attendance of children has doubled since the commencement. Difficulties there were in connection with the undertaking, and they were freely admitted, and sacrifices had to be made by those who engaged in the work, but true missionary spirit animated the workers. Whether that was the precise way in which the Church ought to meet the demand upon her throughout the length and breadth of the land, was a question that deserved at least serious consideration. In many localities such an enterprise would be more easily carried out than in a large and busy town like Birmingham. The Church must do the work some way. The precise method was of comparatively small moment. But more ought to be done on the Lord's Day. In arguing on this question some persons talked as if everything had to be done in the day school, and simply ignored the constant endeavours of 36,000 ministers of different denominations, and 300,000 Sunday-school teachers, and thousands of other Christian workers. If Sunday-school teachers had frequently had to give both secular and religious instruction heretofore, surely they would not be less able to give the latter when they were entirely

relieved from the former. His impression was that in these Sunday-schools they reached the children more extensively than was commonly supposed; and if they did not, their business was to determine that they would. In conclusion Mr. Pike said:—

The Church is not tied down to this plan or to that. The loving heart has many happy inventions. Enterprise, enthusiasm, sacrifice ought not to be strange to the followers of the Crucified. To faith, nothing is impossible. Some of us are thankful that we never knew the Bible as a class-book, or were taught religion as a task. And, if we wish to see the children of this country Christians, we must abjure, as far as possible, mechanical drill, and substitute for it the ministry of loving hearts. Would that Christian men and women understood that the truth will be a grander reality to themselves when they more faithfully discharge their duty in respect to its dissemination. Are there not many in our churches who have never fairly tried their powers? Do not experienced teachers quit their posts too soon? There is no scheme of retirement in the Christian army; and a soldier of the Cross cannot be released from active service until absolutely disabled or summoned to his reward.

The Rev. G. W. HUMPHREYS (Wellington), moved a vote of thanks to Mr. Pike for his able paper, with a request that he would allow it to be printed, which was seconded by the Rev. P. GRIFFITHS (Biggleswade), and supported by the Rev. Dr. PRICE (Aberdare), and Sir HENRY HAVLOCK, M.P. Mr. POTTER made a few remarks in opposition to the views expressed in the paper, and the Rev. T. NICHOLSON supported the resolution, which was adopted with one dissentient (Mr. Potter). The session of the Union was brought to a close by the chairman pronouncing the benediction. The delegates then proceeded to the Metropolitan Tabernacle, where dinner was provided by the London Baptist Association. The Rev. J. T. WIGNER presided, and short speeches were delivered by the Revs. G. Gould, C. Short, Dr. Price, Dr. Landels, C. Stovel, and Sir H. Havelock.

THE BAPTIST MISSIONARY SOCIETY.

The annual meeting was held at Exeter Hall on Thursday evening. Sir Robert Laish occupied the chair, and amongst those on the platform were the Revs. Dr. Underhill, Angus, Landels, Price, J. P. Chown, E. Kirtland, W. Barker, and Mr. Joseph Tritton; while the body of the hall was crowded with the friends of the society. A hymn having been sung, prayer was offered by the Rev. J. P. CHOWN.

THE CHAIRMAN said he was glad to see from the presence of so many of the friends of the society that although the hearts and minds of God's people were charged with a multiplicity of Christian work at home, work perhaps more intense and more varied than at any former period of history, their interest in the cause of missions had not abated. It would be a lamentable sign of declension if it were so. For a long period the Church of Christ, as regarded outward activities, might be said to have been in a state of slumber. It had not grasped the great truth that Christianity was an aggressive power. They could not, nor ought they to, forget that it was their privilege, as a denomination, to be among the foremost to awaken the Church to a sense of its responsibility and duty, and to teach the long-forgotten lesson that it is by human agency, by the zeal and labour of His people that God wills to bring about the great purposes of His grace, the establishment of Christ's kingdom on the earth. The Divine injunction took hold of the conscience of the church, and they could now look around and see on all sides fellow-workers intent on carrying out the spirit of the Divine command to preach the Gospel to every creature. If after what they had done their zeal for missionary work should suffer relapse, would they not of all others lay themselves open to condemnation? It was a test of spiritual healthiness when from their inmost soul they could breathe the prayer "Thy Kingdom come." They could not all be missionaries, nor were all adapted for mission work; but to those within the range of their personal influence they could preach the Gospel by their lives and conduct—by exhibiting a character in harmony with the profession they made. It was their imperative duty to assist their missionary brethren by their prayers, their sympathy, and their support. They were met to commemorate the eighty-fourth anniversary of the institution. The vitality of the small grain of seed sown so many years ago was by God's grace as fresh and vigorous as ever. The report of the past year was, on the whole, encouraging and hopeful, in spite of the fact that the account showed a considerable balance against them; that he thought should not discourage them, as thus they were disciplined and kept up to the standard of faith and prayerful exertion which was needful for their own spiritual health. In conclusion, he adverted to the retirement of Dr. Underhill from the office which he had filled for twenty-seven years with much honour to himself and much advantage to the society. They would all join in thanking him for his long and valuable service, and would be glad to hear that they would still have the benefit of his wise counsel and rich experience—he having consented to accept the office of honorary secretary. (Cheers.)

Dr. UNDERHILL, the foreign secretary (who is now retiring from his position) gave the substance of the eighty-fourth report which stated that though there were favourable indications everywhere to encourage them, and had been steady and continuous progress, there were no very marked

features to record. In reference to the missionary staff it was stated that five more young missionaries have been sent out this year in the persons of Dr. Carey, Mr. H. Tucker, Mr. Gammon, Mr. W. Landels, and Mr. Comber. The funds for their outfit and passage have been supplied by friends in Birmingham, Sheffield, and London. Six missionaries have been obliged to come home for the restoration of their health, and three had died—the Rev. B. Millard, of Jamaica; the Rev. J. Sale, of Buckergunge; and the Rev. J. Mintridge, of Sintore. A large space in the report is devoted to a record of work in India. About a hundred thousand copies of various portions of Scripture had left the mission press in Calcutta partly in the Hindi and Garo languages, but chiefly in Bengali. Of these 60,000 copies were printed for the Calcutta Auxiliary of the British and Foreign Bible Society. The issues from the society's own depository had amounted to 34,188 copies. Various incidents are reported showing the benefit that has resulted from the wide circulation of Divine truth. By far the larger number of the tracts had been sold, and there was a constantly increasing demand for the sacred volume. Specimens of the society's printing in seven handsomely-bound volumes were presented to the Prince of Wales. In acknowledging the gift, Sir Bartle Frere was commanded by the Prince to express his appreciation of the books, and his "best wishes for the success of the admirable work in which the society has already made so great a progress." The ready reception of the Bible and other religious works has greatly encouraged the missionaries in their various itineraries, and led to the opening up of new fields where the Gospel had not hitherto penetrated. Details are given of the evangelistic work in Tirhoot, where native preachers have been very zealous, and open-air services held. The Dacca district had also been visited, and it is found that the Mahomedan, being the more ignorant, is generally more opposed to the truth than the Hindoo. Invitations from the villages are urgent, and the Rev. James Smith reports that in the region around Delhi there is a large number of villages in which the truth is most heartily welcomed. The seed is being sown not without hope of a good result.

The native evangelists of Baraset say in their report:—"Among the more intelligent people we find that although they profess to be Hindoos in religion, they are ashamed to call themselves idolaters. The young men among them acknowledge openly that an idol is nothing; therefore, they say, we do not worship idols, or adhere to the religion of our fathers. This confession we are continually hearing, and we find it borne out by the practice of these young men." Many whose ancestors were sacrificing priests have given up their profession, and have turned to other means of obtaining a livelihood; they acknowledge with sorrow that they have been obliged to abandon that by which their ancestors lived, because of the growing disbelief of people in idolatry.

Thus are the conclusions being sustained of Professor Max Müller, who wrote to the late Dr. Norman M'Leod that the influence of Christianity was felt everywhere in India, though not perhaps in direct conversions, and that the Hindoos are ripe for Christianity than any nation that ever accepted the Gospel. Still there are multitudes yet beyond the reach of the Gospel, who still throng the sacred places, and show their zeal by the lavish gifts they offer, and the temples they erect to the honour of their gods. Among the hindrances to the missionary work are many professing Christians who pervert the native mind by their sacerdotal pretensions and unscriptural dogmas. Such has been the case at Allahabad, where a native teacher of ability having become a priest of the Episcopal Church, now preaches the doctrine of baptismal regeneration, and a Christianised paganism. The native churches continue to advance in independence. The two native churches of Calcutta have pastors who are free of the society's funds. The church at Jhannuggur had resolved to raise a fund for the pastors' support, and efforts are to be made in the thirty churches of Backergunge with their 1,178 members to do the same. This entire Christian community is estimated at more than 4,000 persons. Under the guidance of the Rev. James Smith, the churches in and around Delhi present the same self-governing attitude which they have for some years assumed, and though there are many local difficulties to be surmounted, arising partly from the large expenditure of other missionary bodies in the district, the converts (a very few instances excepted) and the churches remain true to their principles of independence, and draw no sustenance from the mission funds. The committee cannot report so favourably of the Anglo-Indian communities which have sprung up in many of the large cities, though some of them contribute to the funds of the society. But the congregations in many of these churches are necessarily of a fleeting character. Still the reports of the missionaries show that much good is being done, that there are many active volunteer labourers in the field, and that many Englishmen who go to India receive great spiritual benefit from the missionaries in India. By the liberal legacy of the late Mr. C. S. Leckie, amounting to 4,000*l.*, a new mission was about to be begun in Cachar, in the north-eastern part of Bengal, which contains a population of more than 200,000. The Rev. R. Bon and the mission in Dacca will take the superintendence of this district. In Ceylon the numerous schools and the public ministration of the means of grace have gone on with their wonted regularity. Sixty-two villages in the new district of Saffragam have been repeatedly visited; and in

those villages, where formerly the evangelist was reviled and pelted with stones, he is now permitted peaceably to pursue his work. It is hoped that the Old Testament, which the Rev. C. Carter is translating into the native language, will be completed during the current year. In China more labourers are wanted, and especially a coadjutor to the Rev. T. Richard of Chefoo, who is extending his work in the inland towns of the province of Shantung, where his knowledge of medicine has been of much service. The Rev. A. Saker continues to labour at the stations on the Cameroons, Africa, and the new steamer which Mr. Thomas Coates has placed at his disposal will enable him to visit places in the interior which lie on the river and creeks. The Rev. J. Fuller at Mortonville had been troubled by native fanaticism, some of the converts having been persecuted, and part of the mission station destroyed. At Victoria the Rev. R. Smith has met with the most determined opposition from the chiefs of Rumby and Old Calabar. He reports the near completion of the new chapel, towards which both men and women have most heartily given their personal labour. In Hayti the Rev. J. E. Gummer now prosecutes his ministry in the native language. He has found useful assistance, and believes that there is a good opening for Protestant truth among the many thousands who are nominally adherents of the Romish Church. But there has been a revolution at Jacmel, though Mr. Gummer remains to abide the issue. The Rev. E. Gammon has commenced his labours in the Bahamas, and in Jamaica considerable additions have been made to the churches, the returns showing a clear increase of 499 persons, and the contributions of their congregations are considerably in advance of former years. Difficulties in connection with the Calabar Institution have passed away, and it is increasingly useful. Two brethren have been sent out to Jamaica, and will continue their ministry independent of the Society's aid. In reference to the mission in Lower Brittany (France), and the interruptions it has met with, the Rev. A. Jenkins, of Morlaix, says:—

I am writing to you with a heart filled with gratitude to God. You are aware of the great event: the Republican party has triumphed at the elections, and by its vote the country has given the clergy a decisive check, and shown that it will bear their sway no more. The consequences of this political event must be immense, as may be gathered by the extreme efforts which the party, together with the upper classes, has made to retain power, and the anger and dismay with which they now look upon the immediate future. This is not to be wondered at, for we shall now have those liberties which almost every Government has denied the country. Colportage will be freed from the restrictions imposed upon it, and we shall not see a repetition of what occurred only a few months ago, when a colporteur was refused, by the prefect of our own country, the necessary authorisation for selling the Scriptures, unless he could show a note of approval from the bishop, and was turned out of the office because he expostulated. Nor shall we be obliged, when preaching in the country, to be in constant alarm from officials, for acting without authorisation and holding illegal meetings. All this is a thing of the past, it is to be hoped.

After a brief reference to the promising mission in several parts of Norway, the report refers to Rome, where Mr. Wall and his coadjutors continue their labours in the new chapel. There are about a hundred church members, and thousands of tracts and New Testaments have been distributed in the capital and all parts of Italy. 50,000 copies of the New Testament in the Italian language have been placed at Mr. Wall's disposal by a Christian friend in Manchester, and they will be distributed by colporteurs, and are sold for threepence at his own depot, where there is also a printing-office.

Three evangelists render Mr. Wall assistance in preaching the Gospel in various parts of Rome, and a fourth in Naples. A few months ago the committee were happy to accept the services of Mr. William Landels, who will enter on active labour as soon as he has acquired a sufficient knowledge of the language. No less efficiently does Mrs. Wall bear her part in the diffusion of Christ's Gospel. Not only is she often employed in widely circulating Scripture tracts in the houses of the people, but more especially does she devote herself to the relief of more than a hundred of the wretched beggars who swarm in the streets and at the doors of the churches throughout Rome. They assemble in a large room in Trastevere, and receive from her hands relief in food and clothing, and also listen from her lips to the words of heavenly truth and consolation.

The Chevalier Grassi, one of Mr. Wall's earliest converts, also assists in the mission at Rome.

The entire receipts of the year had been 44,762*l.* 1*6s.* 1*d.*, but there had been a falling off of contributions to the extent of more than 2,000*l.* The expenditure had been 39,433*l.* 6*s.* 3*d.*, or 2,081*l.* 13*s.* 4*d.* more than last year, making a total deficiency of 4,554*l.* 12*s.* This deficit is traced mainly to the bad state of trade, but the committee confidently hope that the friends of the society will make every effort during the coming year to recover the ground thus lost, and will strive to provide the committee with the means both to discharge the debt, and to meet the necessary requirements of the increased staff. They do not think there is any deficiency of missionary feeling, for meetings and services throughout the year have been satisfactory and the deputations received with uniform kindness and hospitality. Reference is then made to the retirement of Dr. Underhill from the secretariat which he has held since 1849. During these twenty-seven years his services have been of the most important and

varied character. The committee express their own regret and anxiety, and that of the churches throughout the country, at this unavoidable resignation, which will, however, be somewhat mitigated by Dr. Underhill having consented to accept the post of honorary secretary, by which means they will to some extent have the advantage of his counsel and help. On this subject the report says:—

Most heartily do the committee, in the name of the society and the denomination, thank him for his past services; and most earnestly do they express the hope that he may long be spared to render help which it is felt will always be as readily given as it will be gratefully received. Under these circumstances the committee propose to the members of the society, in their annual meeting, the election of Mr. A. H. Baynes and the Rev. C. Bailhache as full secretaries of the society.

Reference is then made to the loss sustained by the society by the decease of the Revs. Dr. Brock and James Mursell, and the work in which they were engaged, and the missionaries who are carrying it out are commended to the support and the prayers of the friends of the society, and of the churches, whose desire for the spread of the Gospel in heathen lands they attempt to fulfil.

Dr. UNDERHILL said he supposed he ought not to sit down without some reference to the very kind words in which the chairman had referred to his retirement from the office of secretary. He had nothing to add to the reasons he had already given to the committee; but he must acknowledge with earnest gratitude the confidence and kindness with which he had been received while he held the office of secretary in all parts of the country by the pastors, deacons, and churches. And the committee who had often known his defects and deficiencies had passed them by. He had been brought into close intercourse with missionaries abroad, and his correspondence with them had been of the kindest and most interesting character. He had only his heartiest thanks to give to them, and would commend them to the love and confidence of the members of the society with the assurance that they were worthy of that esteem and confidence. He would also thank his dear friend the treasurer for all his support, and commend to them his successors who would not belie the trust and confidence reposed in them. He rejoiced to feel that he was not saying farewell, and that on future occasions he might take part in their annual assemblies, and would express his sense of the honour conferred in asking him to accept the position of honorary secretary. He hoped he would be able to fulfil the duties to the satisfaction of the brethren. (Cheers.)

Mr. JOSEPH TRITTON, treasurer, then presented his financial statement as above, and said he wished it had been in his power to present a more satisfactory balance-sheet, though he could not own to any feeling of despondency. If God opened doors for them to go in at, he was quite sure they would be furnished with the funds. The good work would need great devotion of heart and liberality of gifts to provide for the exigencies of the present. He expressed their pleasure at seeing the chair occupied for the first, but they hoped not the last time by Sir Robert Lush. The lustre which sprang from the discharge of duties elsewhere before the eyes of a grateful public, might not be enhanced, but would not suffer diminution by the duties he had kindly committed himself to that evening. (Cheers.)

The Rev. J. M. STEPHENS, B.A. (Sheffield) moved the first resolution:—

That this meeting rejoice to hear of the continued success of the Gospel in heathen lands, of the happy results that follow the distribution of the Holy Scriptures, and of the growth of churches that bear witness to the truth as it is in Jesus, and sustain the ordinances of His Word. This meeting also expresses its pleasure at the increase in the number of the missionaries sent out to replace those who have been called away to their reward on high, or are constrained to leave their work for a time by sickness or long years of service in a tropical clime. The meeting further desires to express its sympathy with the committee, and with the missionaries and their friends, in the losses they have sustained by death, both at home and abroad.

He sometimes felt that no person or institution had more need to adopt the old cry, "Defend me from my friends," than that society. He had heard it treated as some of their collectors were sometimes treated when they found it harder to get cash than compliments. They did not come there to gauge the efficiency of their missionaries, who were not their servants, but were in God's sight more truly givers as to their lives and their services than they were by giving their pence. They did not come to ventilate fresh schemes of missionary effort, or to express their individual opinion of how the work should be carried on, but they came to wish one another God speed in the work, and as was said to Joshua, "Be strong and of a good courage." They did not always expect the missionaries to come back with glowing reports of the work. They were there to send out a cheer which they hoped would reverberate to their missionaries, and cause them to know that the faith in which that work had been undertaken, was theirs still, that they had the same pity for men and trust in God. God forbid that their missionaries should feel that they had to come back to encourage them. Was the church doing its work? Had they got beyond the stage of missionary-box and card yet? It was right to enlist the little ones, to gather up the fragments, but if they left it to them, the whole thing would be a puerile affair. They had been so prone to grasp at results, forgetting that they were trustees of the Gospel. They ought to thank God for missionaries as they

did for Sunday-school teachers. They took the place which miracles and martyrs did in former days, and were tokens that God was with them to the end of the world. Especially should they feel that when they were mourning the loss of friends. They felt how much they owed to Brock, Mursell, Sale, and Millard, and they were now saying a half adieu to their honoured friend Dr. Underhill. Those men had transmitted to them the spirit they had derived from their forefathers. Their business was to encourage one another that the whole church should enlarge the sphere of her operations. They should not be content to give only as they did for their own pew, but should give as much for the missionary as for their own minister, and not let their contributions depend upon the minister's popularity or the fineness of the evening when he preached the missionary sermon. They needed more of the spirit of Paul, who was not ashamed of the Gospel of Christ, and the spirit of James and John. Were they content to be fishes floating in the Gospel net, rather than fishers of men, as Christ bade them be? It was no mere whim of philanthropy but His own command, and their great task was not, after all, contingent upon their feeble will, but was written, not only on the scroll of Hebrew prophecy, but in the very azure firmament on high. The Maker of those things would have all men to be saved, and come to the knowledge of the truth. It was written upon the hearts of those to whom he had given His Spirit, "I, if I be lifted up, will draw all men unto Me," and they were witnesses of those things. (Cheers.)

The Rev. T. MORGAN, of Howrah, said he would thank them all—committee, secretary, treasurer, and every person who had given to enable him to be a missionary. It was a good, honest missionary society. Its missionaries were treated as men who were responsible to God. He sympathised with them in the loss of their missionaries. When a man had made himself acquainted with the language and with the philosophical systems of the Hindoos, and the mythology of the people, and was a man of a kindly, genial spirit, money could not buy him, and they could not order him ready-made. (Laughter.) Such a man was their brother Sale. There were years of work before him, they thought, but God took him. There was an axiom in mechanics that the weakest point was the strongest point, and that if that held good all the rest would. There were a few weak points in the opinions entertained by people in England as to India. It was said Hindooism was dead. It had undergone modifications, but was not dead. It was not merely in images and a book, but in the hearts of the people. Another mistake was that there had been a relaxation of caste. It could not be maintained in its purity under any but an Hindoo government. The cooking-pot and the smoking-pipe were still sacred. But travel fifty or 100 miles in the Howrah district, and you could not put your foot into a house. There was another mistake with regard to English education. Brahmins were trying to evolve the existence of God from Nature, but they repudiated Christ and the atonement and revelation, and were bitter enemies of Christianity. They were pure deists, cultured and educated, and were more formidable enemies to Christianity than the old orthodox divines ever dreamt of. Then look at the magnitude of the work. There were 260,000,000 of people in India, and they were amongst them as soldiers holding forts in a country. Suppose there was but one minister in London, and about twelve Christians, how long would it take him to go to every street and preach the Gospel? It was said that if God had any people there, He would bring them to himself. Others say some great man will turn up. So they said in the time of the prophet, and they arose and built the temple. Some people thought the Lord himself would come and apprehend Satan, and Satan himself would like to persuade Christian people so, that they might let him rest. But the wind would not carry the Gospel, and he knew of but one way, and that was a man saturated with the truth and burning with love to Christ to go to those men and tell them about the truth. The whole question of the conversion of China and India was a question of work. They would remain the same as now unless Christian men went to them. They had the example of the primitive church, who sent out the missionaries. They must have money and men. There was no other way by which the work could be accomplished. But there were difficulties in the way. First climatic—three months' heat, three months' rain, and only three months in which they could itinerate. In Bengal he must take a whole month's provisions with him, and if he went inland, lodge in the cow-house. They could not work as rapidly there as in England. There were difficulties arising from the suspicion of the people. Where he went they had never seen a missionary and would not take a book from him until he had told them he was not a servant of the East India Company, and when they understood his object, they received him gladly. Hindoos would admit the Christian religion was better than theirs but to change their religion was an unpardonable sin. Sixty-six millions of the people speak one language. A man must not only learn to read but to translate and above all things to preach fluently, and be ready to answer all kinds of objections. He would appeal to their loyalty to the God of heaven. What was their opinion of idolatry? Throughout the whole Hindoo system there was not one correct idea of God. The devil had turned himself inside out and put himself into a God, and he tells those people that he is a murderer, a thief, and everything that is bad. Then the Brahmin said

they could have nothing to do with God, except through him. He appealed to their compassion. They professed to have the spirit of Christ. The physical sufferings of the people were very great. They heard a good deal of the wealth of India, but amongst the lower orders there was not a chair or a table in the house—nothing but misery and wretchedness prevailed. There was no moral good, and moral actions were not recognised as among those things which take men up to heaven. Certain elements made up the happiness of men, but Hindoos declared that none of those things were to be found amongst them. Little girls were married at three years of age, and Hindoos were allowed to marry 300 women. All that was unnatural and cruel, and led to secret crime, and hundreds of murders of which nothing was known. Could the mothers and daughters of England look at those terrible horrors without making some effort to remove those things? The Queen's proclamation secured Hindoo rites, and Christian people must go to work and come to their rescue. By way of encouragement he would say there is a country with 260 millions of people, and the paramount power in that country was Christian. When he first went there he was taunted with the connection of the Government with idolatry. All that was gone. The Government knew that the missionaries are the best friends of the people. And they had got the wealth of that country, and the foreign trade last year was one hundred and fourteen millions. All the money that flowed to England came to their hands to enrich them, and God said to them, Give back some of that money, to do His work. If not, the Russians were near, and He would get some other people to do His work. There was scarcely a village in Bengal where there was not a school. He had distributed in one year 5,000 Bibles and 100,000 tracts. There had always been people in Bengal able to read, and they had received them and read them, and died with them in their hands, declaring that they believed in Christ. Buddhism was in the country 600 years before Christ; but they carried the truth to India, and brought them face to face with the glorious Gospel of Christ. Hindooism was old, but Christianity was older. Hindooism was a complication, while they went with the simple truth of Christ, and could say, "Come unto Me and be at rest." Hindooism was full of imperfections, and the moral condition of the people sank lower and lower every year. Lately they established a theatre, which was so bad that the Governor-General had put it down. What had made England great in commerce and wealth but the great truths of the Gospel, and those truths they wanted to convey to India. When he looked at what the world was to be, and at the intense misery of the people, he stood aghast. The first lesson of Christianity was self-denial, and if they cared anything for the heathen world they would redouble their efforts for its conversion. They had the great honour of having first translated the Bible into their language. But, supposing the translation had gone into other hands, there would have been a translation after the old ecclesiastical system; but God's Word had now gone forth in all its simplicity, and the translation was one of the very best in the world. Now they were in debt, and in justice to themselves, to the missionaries, and the Saviour, he implored them to give a little more. (Cheers.)

A hymn was then sung and a collection made.

The Rev. J. SMITH, of Delhi, moved:—

That this meeting fully sympathises with the missionaries in the hindrances they encounter in their work, not merely from the adhesion of the heathen to the idols they worship, or from the long-cherished customs and institutions of the countries where the missionaries labour; but also from teachers of error bearing the Christian name, who pervert the sacred truths and ordinances of the Christian faith, to the injury of the souls of men. This meeting also deeply regrets to learn that the income is inadequate to the maintenance of the great work in which the society is engaged, and expresses its earnest hope and prayer that the churches connected with the society, and the friends of the Redeemer's cause, will, in the coming year, make strenuous exertions to remove the debt that has been incurred, and to raise the society's income to an amount equal to its need.

It appeared to him unfair that when a missionary had spent nearly the whole of his life in speaking in a different language that he should be expected to come home and address such an audience as that. No missionary could have had greater happiness in his work; he delighted to sit down with Hindoos, and talk with them and dwell with them, and the best days of his life had been spent with them. He would leave speech-making to others, and only try to give them a simple account of the work in which he had been engaged. Comparing the present of India with its condition thirty-five years ago when he first went there, he said the difference was far more than he could describe. He had now more confidence than ever of the ultimate success of the cause. Thirty-five years ago there were no roads, but now there are macadamised roads and railways throughout the land. Then commerce was in a very backward state, and only a few ships carried commerce around the Cape; now hundreds of ships went through the Suez Canal. The people were backward as regards education, and few schools existed in the part of the country in which he laboured (which was a thousand miles away from that in which his brother, Mr. Morgan, laboured). Now schools existed all over the land, and the lower castes were fast fighting their way up. Then the East India Company was in the climax of its power, and they pandered to the worst passions of the people. Now everything in that respect has changed. The visit of the Prince of Wales must have had a great effect upon his mind. At the

march past at Delhi 20,000 men passed before him, and everything was striking in the extreme. He must have been struck with the marvellous work accomplished by his countrymen. He disagreed with some of the criticisms on that visit. They did not want the Prince of Wales to come there as a missionary. They did not believe that India would be converted by such missionaries as the Prince of Wales, and it was necessary that going to India he should see it as it was. He entirely disagreed with those who thought he had not passed his time very well. India had advanced in the most marvellous manner during the last thirty years. But the changes in religious matters far exceeded other changes in Bengal; he could not formerly obtain a drink of water from a vessel but had to go to a brook and drink water and make a cup of his hands. Now he could not only get water, but the best food they had to give, and thousands were ready to feed them wherever they went. Hindooism was not dead, but undermined to a large extent, and the people say they are not idolaters. In a village near Delhi they spent a long time preaching the Gospel to the people, and the people said we are far more Christians than idolaters, and they took fourteen to a tank and baptized them on their professing their faith in Christ. Wherever they went people were not only waiting for the Gospel but would scarcely permit them to leave. They had lost all ideas of Anglicanising their native Christians. Their whole missionary operations were in the native vernacular, and they sang the native tunes. On one occasion when preaching in a bazaar he saw a young man in a shop throw out a sack of chili, which made the people sneeze—at last he himself was affected and obliged to leave off preaching. In India labour was supposed to degrade the people. He told them that their religion had doomed them not only to poverty but degradation, and they were despised because they laboured, but he had come to tell them that God loved them, and sent His Son to die for them, and that by faith in Him they might have happiness. He could not describe the effect of that language upon the people. There was no power able to lift them up like that. There was a waking-up of the labouring population and all around were multitudes whose eyes were not far from the Kingdom of God. In other places they met with marvellous encouragement. A young man who had left their school had settled down in a village, and they found him sitting with seven other young men reading the New Testament. The missionary had never been there, but there was a man who to a large extent had Christianised that village. One of the native converts, reading about the disciples going out without purse or scrip, started out to preach the Gospel, and the people never permitted him to want. It had been their desire to throw the support of the native teachers upon the people. Five of them were now spending all their time in preaching the Gospel. When he left Delhi there were 350 persons in communion with the Church, and 600 Christians. They had thirty-three schools all taught by Christian men, where the low caste people were taught. Each one of those schools formed a centre for Christian work, they held night meetings, and two thousand men and women attended every week, and so the leaven was spread in Delhi. Their great desire had been to make the native churches self-supporting, because they felt that the natives themselves must carry the Gospel to their fellow-countrymen. The speaker then referred to the operations of the Society for the Propagation of the Gospel in foreign parts, and showed the kind of teaching they gave in their catechism. For some years past the Episcopal party had been getting the schools into their own hands. They followed them from place to place, and there was the greatest danger that Ritualism would become rampant in India. But truth would win its way, and he should not be surprised if they got up one morning and found that Hindooism had passed away. They wanted the right men to go forth, and the Churches of England would never let them want support. (Cheers.)

The Rev. C. H. Spurgeon being unable to be present through illness, the resolution was seconded by the Rev. F. Trestrail, one of the former secretaries of the Society, in a brief speech, and the proceedings, which had been well sustained throughout, closed with the doxology.

The Baptist Young Men's Missionary Association held its annual meeting at Bloomsbury Chapel on Friday evening; Mr. James Benham in the chair. It appeared from the report, which was read by Mr. Capern, that the Association had been during the past year engaged in a special effort on behalf of the Chinese Mission, and that the sum of 215*l.* had been thus collected. In addition the Association had been the means of raising 337*l.* on behalf of the Parent Society. It further appeared from the report that the Association had been the means of greatly increasing a missionary spirit amongst the younger members of the churches. The meeting was subsequently addressed by the Rev. W. Sampson, of Folkestone, J. Smith, Delhi, and Dr. J. Buckley, Orléans.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The annual meeting of this society took place on Tuesday evening, April 25th, in Exeter Hall, and was very fully attended. The chair was taken by the Earl of Shaftesbury, who was supported on the platform by Mr. S. Morley, M.P., Mr. C. E. Lewis, M.P., Mr. S. D. Waddy, M.P., Mr. Samuel Gurney, the Hon. John S. Maclean, of Nova Scotia;

the Rev. E. M. Cravath, President of Fiak University, United States; the Rev. Dr. Bliss of Syria; the Rev. J. C. Harrison, the Rev. R. Maguire, and the Rev. J. Graham of Sydney, New South Wales. The American Jubilee Singers, who on entering the hall, were loudly cheered, attended as friends of the association, and sang several times during the evening. The Secretary (Mr. W. E. Shipton) read the report. After referring in appreciative terms to the labours of Messrs. Moody and Sankey in their influence upon Christian work generally, the committee point with gratitude to the fact that during the year thirty-seven associations had been formed or revived, and that a sum of between 70,000*l.* and 80,000*l.* has been subscribed in aid of new association buildings at Edinburgh, Dundee, Birmingham, Liverpool, and Manchester. New buildings have also been erected at Carlisle and Newport, Monmouth. During the year also 384 new members have been added in London, chiefly in the north and west districts, the total number of members received in the metropolis alone since the formation of the association being 5,080, every one of whom has been added to and not taken from the membership of the churches. The changed attitude of the Christian public towards young men was next pointed out as the result mainly of the labours of the association; the spiritual provision now made in city houses for the young men employed therein was referred to, while the establishment of a prayer-meeting for clerks in the various banks was regarded as the direct outcome of the service held at the Agricultural Hall by Mr. Moody at the request of the committee, and had led to the formation of the London Bank Prayer Union, of which Mr. R. C. L. Bevan is the president. In a similar manner the Insurance Clerks' Prayer Union has been formed, and also a union for prayer among members of the Stock Exchange. During the year the ordinary agencies of the association have been sustained with a success and interest equal to former years, allowing for the inevitable disturbance arising from an unusual form of religious activity. Instances of spiritual benefit derived from attendance at the services conducted by the association were also detailed; the committee pointed with satisfaction to the good work done in the Islington and West London branches at the close of Mr. Moody's mission; and also to similar, but less successful work in Camberwell and in East London. The work amongst Post-office employees and telegraph clerks is continued with good results at the association-rooms, Aldersgate-street; and the Christian evidence class, conducted by the Rev. Samuel Wainwright, is still well attended. The report closed with an interesting reference to the Hamburg Conference held last summer, and to the extension of association principles and agencies upon the continent of Europe, in America, Syria, and Eastern Asia. The balance-sheet shows a sum of 1,090*l.*, due to the treasurer, and an earnest appeal is made both for this and for an addition of 500*l.*, to the annual income of the association. Mr. S. Morley, M.P., moved a resolution congratulating the members of the association on the work of the past year, and commending it to the enlarged liberality of the leaders of commerce and friends of Christianity. He said, having been connected with the association from the commencement, he thankfully expressed undiminished affection and respect for it. He had watched its doings during the whole of those years, and he thought they had greater reason now than they ever had before to rejoice in its existence. Christian men of various denominations could unite in that case, without the slightest compromise, the word "Christian" meaning not "church" or "chapel," but "Christ-like." No instance had ever been known of an attempt at proselytising in connection with that institution. (Cheers.) Never was there a period when the temptations which beset young men in the City of London were more abundant or more dangerous, and he appealed to them to set themselves as a flint against self-indulgence and other allurements. Mr. Edward Lewis, M.P., briefly seconded the resolution, saying he especially valued the association as a bulwark against the sceptical tendencies of the age. Mr. Samuel D. Waddy, M.P., in supporting it, commended the operations of the association as an important missionary and evangelising agency. They could never dream of dispensing with an ordained ministry, but they must also carry on a guerilla warfare against sin and wretchedness, and for this purpose he knew of no more effective auxiliary to the pulpit than this association. He echoed, amidst cheers, a protest which had been made by Mr. Morley against Ritualistic innovations, and spoke of them with contempt as "man-millinery and gymnastics." He would give his heartiest support to the association as one of the manliest, noblest, and worthiest of Christian societies. The resolution was carried. The next two speakers, the Rev. Joseph Harrison and the Rev. Robt. Maguire, spoke from topics, after which thanks to Lord Shaftesbury were moved by Mr. Geo. Williams, the treasurer, seconded by the Rev. J. Graham, of Sydney, and voted with enthusiasm which the president having acknowledged, the proceedings were brought to a close in the usual manner. It should be mentioned that the Jubilee Singers also attended the meeting as friends of the association, and sang at intervals. Their performances were enthusiastically cheered.

THE ZENANA MISSION BREAKFAST.

On Friday morning the Freemasons' Hall was well filled by a very large number of ladies and gentlemen connected with the mission in Zenanas, as

carried on under the auspices of the Baptist denomination in India. The breakfast was held at a quarter to nine, and by that time there were few seats to spare. Amongst the company present were Sir Robert and Lady Lusk, Mr. Arthur Tritton, Rev. E. White, Dr. Frederick Wood, Col. Griffin, Mr. Alderman Barrett, of Leeds, the chairman, the Rev. J. P. Chown, &c. After singing a couple of verses, the Rev. Dr. Thomas, of Pontypool, engaged in prayer, and the Chairman explained the object of the meeting, contending that it was a real woman's right meeting, as by means of them access was had to the interior of the houses of Indians in all classes of society, as the natives were very anxious to have secular education and instruction in the English tongue. In India women were more degraded than in any other part of the globe, Africa excepted. It was sad to contemplate the state of society to be found in India at the present day. Women were subjected to many indignities especially in consequence of the early age at which they were married. The women of India had a great claim upon us. We in England owed much to woman's influence, and we could not tell what might be the results of the efforts to grapple with India, though the agency of ladies' education. As ordinary civilisation would not win India for Christ, it must be gained through the mothers of India. He thought that they would have to depend largely upon native instrumentality; but they could not do so at present, and as long as this difficulty existed it was necessary to send out persons well qualified to take up the work. From every city where the zenana was in existence they had a cry for more help, and they had met that morning to consider how that help was to be procured. They had labourers ready to go out, and all they wanted was more means. We in this country, after all, knew little more of India than that it was a great nation, consisting of more than two hundred millions of population, and we did not possess it merely for commercial purposes, but in order that we might make felt throughout the length and breadth of it the power and glory and greatness of the Gospel.

The report was then read by Dr. Underhill, from which it appeared that in Calcutta and its neighbourhood there were three lady zenana visitors and fourteen native Bible-women and teachers; in Delhi three lady visitors and five Bible-women; and in Benares, Serampore, Allahabad, and other parts lady visitors and Bible women were employed. The staff, consisting of about eleven European lady visitors, and about thirty-three native teachers and Bible women. More than 600 women receive religious instruction, and nine girls' schools, containing about 280 children, are taught. These numbers, however, give a very inadequate idea of the work done to lighten the darkness around them.

The income for the year amounted to 1,397*l.*, which, after grants had been made to India, left a small balance of 173*l.* At Bristol a bazaar had been held on behalf of the mission, which resulted in the sum of 89*l.* Dr. Underhill also read a letter from Mrs. Lewis, in which that lady spoke of the astounding progress the children in the schools supported by the society had made.

Dr. ANGUS, the next speaker, said he believed that in a few years there would be a wide-spread feeling in favour of the Zenana Mission. The London Mission Society had followed the example that society had set them, and in America as much as 100,000*l.* were raised by lady's associations in aid of missionary work. They, as Baptists, had taken their stand against the Government teaching of the Bible in schools, and, therefore, it was the more incumbent on them to see that religious instruction was not denied to the people. He believed that the visit of the Prince of Wales had excited a deep interest throughout India, and the question raised on all sides was what was to be the influence upon the people. The answer was to be supplied by churches, and by such Christian agencies as the Zenana Mission. They needed to have it made known in the families of India that Christianity was the secret of our power. He believed the best teachers of the Gospel were women, and he believed if from their families their daughters went forth to the zenana that a great good blessing would ensue.

The Rev. H. R. PIGOTT, of Ceylon, spoke of the wretched ideas held in India on the subject of women. The Rev. Dr. JONES having spoken also in a similar strain, a list of contributions was read, out, the Chairman, 20*l.*; Mr. and Mrs. Tritton, 20 guineas; Sir Robert and Lady Lusk, 5*l.*, &c.; and then the Rev. J. Smith, of Delhi, delivered a telling address by referring to the warm welcome the Prince of Wales had received in Delhi and elsewhere, and to the fact that he had been introduced to a number of ladies in a zenana—a privilege which had never been accorded to a European before. There were thousands of women groaning under the zenana system, and the misery which the inmates suffered could not be told. It was so bad that he could not call the Mahomedan a man. There were thousands of ladies literally dying in the zenanas in Delhi like rats in their holes, and it was astonishing the amount of intelligence on the part of some of these women. The wives of the Hindoos were very little better off than those of the Mahomedans. Many of them died in consequence of their absurd system of fasting after a death. He (Mr. Smith) commended the Zenana Mission heartily to their support. He hoped to visit all parts of England to speak on its behalf, and trusted to be able to raise 8,000*l.* for the society. At the conclusion of his speech, the usual vote of thanks

was passed to the chairman; and the meeting, which had been hearty and enthusiastic throughout, terminated.

BAPTIST AND IRISH HOME MISSION.

The annual meeting of this society was held on the evening of April 25, at Bloomsbury Chapel, Mr. Henry Ashwell, of Nottingham, in the chair. The report, which was read by the secretary, the Rev. Mr. Bigwood, was of a cheering character. The contributions for the united mission were 1,392*l.*, being 130*l.* in excess of those last year, but there had been a falling off in legacies and in the contributions from the Irish department. From the country there were strong complaints of Ritualism and High-Church intolerance, nevertheless the work of conversion and baptism had gone on, and the colporteurs had continued their work. New churches had been formed at Tunbridge Wells and Bournemouth. Of the sixty churches aided by the society it had originated twenty. In Ireland their agents encountered much opposition on the part of the Roman Catholic priests, and at Cork the church and congregation had almost died out. At Dublin the church had been reorganised. At Belfast, a new minister had been appointed, and altogether during the past year 220 converts had been baptized. At Londonderry, the expenses of which mission Messrs. Foster, of Cambridge, had generously offered to pay, no agent had as yet been placed. At the present time the society had in Ireland nineteen principal stations and 140 sub-stations. The meeting was subsequently addressed by the Revs. R. P. Macmaster (Bradford), Archibald G. Brown (London), and Dr. Eccles.

OTHER ANNIVERSARIES.

WESLEYAN MISSIONARY SOCIETY.—On Saturday the annual breakfast meeting in connection with the above society was held at the City Terminus Hotel. After breakfast a meeting took place, Mr. F. Howard, of Bedford, in the chair. The Chairman, in opening the proceedings, characterised the great missionary enterprise as England's greatest glory. After an address from Dr. Morley Punshon, a resolution, expressing thanks for the sustained interest in the work on the part of the home societies and congregations was moved by the Rev. W. H. Tindall, of Liverpool, seconded by the Rev. G. Adeock, from the Gambia, who strongly condemned its proposed session to the French, and carried unanimously. Mr. W. H. M'Arthur, M.P., in moving a vote of thanks to the chairman, regretted that Lord Carnarvon, Lord Kimberley, and those who advocated the cession of Gambia to the French, had not been present to hear the remarks of Mr. Adeock. He believed the proposed session had been abandoned, having been found very unpopular on both sides of the House of Commons. It was felt to be a retrograde policy on the part of the Government, who, he thought, very wisely withdrew it. The resolution was seconded and carried unanimously, and the meeting then terminated. The annual meeting of the society was held on Monday at Exeter Hall, and there was a large attendance. The chair was taken by Mr. Alexander M'Arthur, M.P., and amongst those present were Mr. W. M'Arthur, M.P., the Rev. Dr. Moffat, the Rev. Dr. Morley Punshon, the Rev. Dr. Jobson, the Rev. Gervase Smith, President of the Conference, &c. According to the report submitted to the meeting evidence of deepening attachment to the society was afforded by the steady augmentation of the ordinary income. The total home receipts for the year were 137,000*l.* 13*s.* 7*d.*, which showed an increase of 591*l.* as compared with last year, while the foreign receipts amounted to 22,105*l.* 11*s.* 9*d.* The gross total was 159,105*l.* 15*s.* 4*d.* against 151,211*l.* 11*s.* 3*d.* expenditure, exclusive of 30,982*l.* derived from the Canadian Missionary Society. In India and Ceylon there were eighty-nine missionaries, including one native; in Southern Africa and among the Bechuana and Kafir tribes there were ninety-four missionaries, of whom sixteen are natives; in West Africa there are twenty-five missionaries, of whom seventeen are natives; ninety-one missionaries labour in the West Indies. The above missions are all under the control of the British, Irish, and French Conferences, and include 429 missionaries, 83,484 church members, and 53,120 scholars. The chairman said that the more he had seen of mission work in different countries the more deeply he was impressed with the sense of the great value of missionary societies and of the inestimable advantages they conferred upon the world at large, tending as they did to advance civilisation, extend commerce, and promote civil and religious liberty. The work of missionaries at the present time was better understood than formerly, thanks to the exertions of Lord Lawrence, Sir Bartle Frere, Sir Arthur Cotton, Lord Napier and Ettrick, and other independent and impartial gentlemen; but mission work was only yet in its infancy, and it depended upon their labours to carry on this great and important enterprise. The first resolution was moved by the Rev. Gervase Smith amid great cheers. He reviewed the proceedings of the Wesleyan body during the last year, and also referred to the conversion at Calcutta of some forty or fifty sailors on board the Serapis, under Wesleyan influence. The second speaker, the Rev. James Fleming, B.D., St. Michael's, Chester-square, said he was rejoiced to stand upon a Wesleyan platform, at the same time that he loved the dear old Church of England.

The resolution rejoiced in the evidence of deepening attachment to the society which was afforded by the steady augmentation of the ordinary income. After it had been supported by the Rev. W. Burgess, from India, and carried, the second resolution was moved by Mr. Stephenson (Mayor of Newcastle), seconded by the Rev. Dr. Mullens (London Missionary Society), and carried. The third resolution was moved by the Rev. H. W. Holland (of Leeds), and seconded by the Rev. John Kilner, and had reference to the widespread desire for the establishment of high-class mission schools in the mission stations. Votes of thanks were passed to ministers, local institutions, and secretaries and others.

THE NATIONAL TEMPERANCE LEAGUE.—The anniversary of this society commenced on Sunday last, when sermons were preached in various places of worship. What is known as the annual sermon was delivered on Sunday afternoon in the Metropolitan Tabernacle by the Rev. Dr. Paterson, of Belgrave Presbyterian Church. Sermons were also preached by the Rev. Dr. Hutton, Paisley, in Tolmer's-square Chapel (the Rev. Arthur Hall's), and in Westminster Abbey by the Bishop of Exeter. On Monday evening the annual meeting was held in Exeter Hall, under the presidency of Mr. Samuel Bowley, who was supported by Mr. Robert Rae, Vice-Admiral Sir William King Hall, Mr. W. J. Clegg, Dr. Barnardo, and by the Revs. Dr. Thomas (Baptist College, Pontypool), Newman Hall, R. Balmie, G. M. Murphy, J. Kirsop, &c. The Rev. Dr. Guthrie (Glasgow), having offered prayer, Mr. Robert Rae presented an abstract of the annual report, which stated that there are many indications that the Christian conscience of the nation is becoming deeply impressed with the conviction that decisive action must now be taken with regard to national intemperance. The object of the promoters of the National Temperance League has not been to build up a large organisation, but to establish and extend a great principle that was prominently put forward by the early teetotalers, and must, they believe, be generally accepted before the country can secure the advantages of a complete and permanent temperance reformation. They seek to impress the community with a sense of the practical value of total abstinence, both as a remedy for intemperance and as the only effectual means of preventing it. They rejoiced that the Christian Church was now awakening from apathy, and beginning to regard the temperance cause as an indispensable ally. (Cheers.) A gradual advance in temperance sentiment had also taken place during the past year amongst the medical profession. The co-operation of teachers of youth had been enlisted, and the efforts amongst various branches of the military service had been continued with unabated zeal, and were being attended with a large measure of success. In the Royal Navy the work which for three years had been carried on by Miss Weston continued to flourish, and there were now 165 temperance branches in connection with the navy, with a membership of nearly 5,000. The total income of the year was 4,069*l.* 6*s.* 8*d.*, including a legacy of 200*l.*, and subscriptions and donations amounting to 2,713*l.* 18*s.* 1*d.*, being nearly 500*l.* more than was ever received from the same source in any preceding year. (Cheers.) The Chairman, who was received with loud cheers, said they were met to encourage each other in the work they had undertaken. They all knew that there were discouragements connected with all great movements, and they could not expect to be exempt from them. He referred with pleasure to the growing strength of public opinion, to the verdict of science which had been given in their favour, and to the testimony of medical experience, and hoped the day would come when the leaders of society would take up this question. Vice-Admiral Hall gave an interesting account of the labours of Miss Weston. He said they had been attacked in some of the journals for allowing her to speak to the dockyard men; but the captains had been so delighted with her advocacy that they had even presided over her meetings. (Cheers.) Her efforts, and those of General Wilmot, had been of great value to the two services. He thought it should be generally known that Commodore Goodenough, from pure conviction, had advocated their principle and carried it out successfully. (Cheers.) The Rev. R. Balmie dwelt upon the national blessings of temperance. When they at length succeeded in the work which they had undertaken, it would not only be a blessing to the suffering poor, but a mighty help to them in the spread of those Christian principles which ought to be dearest to their hearts. Alluding to the fact that no less a sum than 142,000,000*l.* was annually spent in intoxicating drinks, he said it might well fill us with shame and confusion of face. (Hear, hear.) Dr. Kerr adverted to medical testimony upon the question, and maintained that there was nothing for which alcohol was used that could not met by other means. Alcohol liquors, so far as they were able to trace their action on the human frame, were simple disturbers of natural health, and were, in fact, poisons. (Hear, hear.) The Rev. Dr. Thomas said it was now more than forty years ago, when a young pastor in London, that he had joined a temperance society, and during all that time he had seen no reason to regret his decision. The meeting was subsequently addressed by Mr. W. J. Clegg (Sheffield), the Rev. J. Kirsop (president of the Annual Assembly of United Methodist Free Churches), and the Rev. Dr. G. C. Hutton. A vote of thanks to the chairman brought the proceedings to a close.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Tuesday morning.

The Merchant Shipping Act Amendment Bill continues to be the lean kine which swallows up the fair possession of time in the House of Commons. Warned by the experience of last session, and growing a little timid as the days passed on and the bill was yet barely in Committee, the Government has, since the House met after Easter, given up the whole of the working hours to this bill, and last night secured some real progress. On Thursday the course of events proved singularly disastrous, and showed to whom it might concern that the bill yet contained within itself the elements of real peril for the Ministry. On this day the Chancellor of the Exchequer rose as soon as the House had gone into Committee, and announced that the Government had determined to introduce two new clauses—one dealing with deck-loads, and the other with foreign ships trading to British ports. This announcement was remarkable for two reasons: in the first place it was made by the Chancellor of the Exchequer himself, who thus, in a manner more marked than usual, superseded the President of the Board of Trade in his proper work, and in the second place it announced that the Government were now prepared to do what so recently as Monday they had protested their positive inability to accomplish. Nearly the whole of Monday night had been devoted to discussion on these two principles, and whilst Sir John Holker had declared that the bill was not designed to deal with deck-loads, Sir Stafford Northcote had with great frankness protested that the Government were absolutely without any plan for dealing with foreign ships.

Sir Stafford Northcote's statement of Thursday was listened to with great attention, but it speedily became clear that the Government, with the fatality which constantly besets them, were merely dallying with the question, and were keeping their promise to the ear whilst they broke it to the reasonable hope. What the new clause on deck-loading as put forward on Thursday night proposed was, that ships crossing the Atlantic in the winter months should be subject to certain restrictions in the matter of deck-loading. Mr. Plimsoll, with more plainness of speech than deference to Parliamentary etiquette, declared that such a proposal was simply an insult to the intelligence and common-sense of the committee. The Canadian Legislature, which dealt with this question before it was forced on the attention of the House of Commons, have devised regulations which prevent timber-laden ships leaving their ports in the months specified; and, practically, as the chief danger of this kind arises from the Canadian timber ships, Sir Stafford Northcote was proposing to do what had already been effectively done by Canada. It was the Baltic ships which required to be legislated for, and these the Government left untouched. It is really difficult to imagine the circumstances under which Mr. Disraeli's Government must view daily life and humbler affairs, in order to have arrived at such a precious scheme as this. They must think that the House of Commons is composed entirely of the Ministerial majority to which Sir W. Fraser is so proud to belong, and that it is ready to regard a cloud in the heavens as a wessel or a whale according as the Hamlet of the Ministry may will it. The mistake was speedily discovered on Thursday night, when a chorus of protests rose up from either side; and the indignation was so great that at nine o'clock, after the new clause had been discussed for the space of three hours, it was proposed to report progress, and await for the action of enlightenment in the mind of the Ministry. The moment was critical, as "the mechanical majority," which does not find the debate on the deck-loads and the load-line attractive, dallied at dinner, and if a division had just then been taken it might have gone hard with the Government. However, the danger was steered round; clauses were postponed, concessions promised, and some little real progress made.

Between Thursday and last night the Government had reconsidered this matter to some purpose, and the deck-loading clause which appeared on the paper last night was a very different composition from that introduced by the Chancellor of the Exchequer four days earlier. It conceded the question of the Baltic, and without limit decreed that no foreign ships entering British ports in the winter months should carry timber as deckload to a height exceeding three feet from the deck. The fatal preference for giving grudgingly when compelled to give at all, was shown in the introduction into the clause of certain words defining the "woods" to be carried; but these on a demonstration from

the Opposition side were hastily abandoned. Then Mr. Plimsoll moved to prohibit deck-loading altogether, and was within eight votes of carrying his important purpose. A majority of eight in a committee of 276 members is equivalent to a defeat for the Government; and we may yet have this clause further amended on report. As it is, something has been gained; and Sir Charles Adderley, if the faculty of surprise yet remains to him, must be astonished when he looks at the bill he introduced in the House of Commons some weeks ago, and then examines the measure as the committee are now shaping it. It is altogether a different measure, and its peculiarity is that it differs most upon the very points on which Sir Charles Adderley most strictly declared the Government were immovable. As to the management shown in respect of the bill it has been simply puerile. The Government have not even had the bad sort of courage, which consists in standing recklessly firm when they have blusteringly put down their foot. For hours in succession in one night they have heard a point argued, and have declared over and over again the Opposition was in the wrong, and that matters must, in the interests of the public, remain as set forth in the bill. On the next night, without much preface, Sir Stafford Northcote or Sir Charles Adderley has come down and announced that the Government are prepared to make the concession demanded. When the terms of the concession are produced it is found that either they do not loyally carry out this provision, or that they blunder in a fresh direction. Whereupon there is another stout fight, the Government stubbornly refusing to give way, or the committee as stubbornly inconsistent, the question is again postponed, and on the following night the concession is granted in the sense in which it was demanded. Such has been the history of the Merchant Shipping Bill in the current session—on the one side a body of members acting under a sense of the watchfulness of a country thoroughly aroused on behalf of the sailor; and on the other a vacillating maladroit Ministry, determined to make the measure of as little value as they can, but ludicrously afraid of their design being scented, and when they are found out, loudly protesting that they have been "misunderstood."

The time at the disposal of the Ministry has been devoted to pushing forward the Merchant Shipping Bill. But the other *bête noir*, the Royal Titles Act, has proved its deathlessness by regularly obtruding itself on the notice of the House. On Thursday it passed its last stage in the Lords, and on the same night a lively debate sprang up in the Commons, forced on the unwilling and greatly-shocked Premier by hon. members below the gangway. Mr. Bright, breaking a silence which, rather by accident than design, he has maintained throughout the long series of debates on the bill, came to the assistance of Mr. Cowen, Mr. Anderson, and Mr. Fawcett in their endeavour to obtain a postponement of the issue of the Royal Proclamation until Mr. Fawcett's resolution had been discussed. Like many debates which spring up in this sudden, unexpected way, this brief discussion was singularly bright and interesting, and showed afresh how deeply rooted in the Liberal ranks is the objection to the courtly freak of the Prime Minister. The issue of the Proclamation, disclosing a marvellous disregard of Ministerial pledges, has reopened the subject when it seemed that really no further chances of discussion might be found even by the ingenuity of Parliamentary guerillas below the gangway. Nothing that has happened since the notable project of styling the Queen Empress of India was first broached, equals the indignation excited in the House on Friday night, when the terms of the Proclamation were first made known. To-night there are at least three questions on the subject in the Commons, while Lord Selborne has to put a query in the House of Lords. It is understood that these are but the blowing of trumpets preparatory to the reopening of the lists, and that we shall have at least one more pitched battle on the Titles Act before it ceases to be a Parliamentary topic. For this Mr. Disraeli has himself to thank. A little honesty of purpose and some modicum of straightforwardness of action in this one matter would have been worth a great deal to the Government, and would have saved whole nights at a time of the session when morning sittings are already seriously proposed.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—In consumption and wasting diseases its efficacy is unequalled. Dr. Hardwicke, Medical Officer of Health, Paddington, writes:—"In the class of tubercular diseases, including consumption, so prevalent in our great centres of population, the use of Dr. de Jongh's Cod Liver Oil is attended with manifold advantages, and I know of no therapeutic agent which, in connection with judicious sanitary measures, is better calculated to stay the ravages of these great consuming plagues of the British Islands." Sold only in capsuled Imperial Half-pints, 2s. 6d.; Pints, 4s. 9d.; Quarts, 9s., by all chemists. Sole Consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

FIRST IMPRESSIONS OF THE ROYAL ACADEMY.

Of many impressions left upon our mind after a careful inspection of the exhibition of pictures in the Royal Academy, one was very distinct. It was that our artists are many of them too clever, and therefore distrustful of the power of art. They insist upon putting something into a picture which shall arrest attention—shall amuse, or tell in colour a story, or exhibit some familiar truism of opinion or fact. Unfortunately this purpose is often associated with great technical skill in drawing, or colouring; and so a false taste is created, and the wrong pleasure is induced. Ability of a high order would disdain an artifice, and genius is conscious of nothing but the love of the work for the work's sake, unconscious even of its own power. Some of our most popular artists, men of extraordinary technical skill, are responsible in a great degree for this; and the necessity of living by selling pictures is also a cause. But let us enter a friendly protest against it, and pass on to worthier subjects.

Happily these are not wanting to us. The exhibition is, as a whole, quite up to the average of excellence, and shows with what conscientious perseverance the work of another year has been done. Before mentioning what appeared to us to be the best pictures in the galleries, we would call attention to a twofold treatment of one subject—the Pool of Bethesda. The first gallery contains one (30) by "Robert Bateman." The other will be found in the lecture-room (891), and is the production of Mr. Long, an associate. The contrasts between these two pictures are very remarkable, and scarcely less their deviations from generally-accepted inferences from the Gospel narrative. In both pictures the water of the pool is motionless, shown in the second more distinctly by the resting of a feather upon its surface. In the first an angel, of the stiff, conventional type, carrying in one hand a slight cross, with a serpent twined round it, descends to trouble the water, and, oddly enough, a Roman soldier presides over the proceedings as sentinel. Hanging on one of the huge columns which support the roof of the structure in the second picture are a great number of votive offerings, indicative of past cures and gratitude. We were not aware that the Hebrews used such—certainly not the Catholic beads. Near this (890), in the lecture-room, Mr. Hardy has succeeded in hanging a huge picture of the animals coming up to the Ark. The side of the Ark takes up the right hand of the picture, at the top are grotesquely-placed two human feet and ankles, belonging, we presume, to Noah, who is supposed to be superintending the embarkation of the freight. The animals are in pairs, from the huge ungainly hippopotami, elephants, &c., to small coloured feathered fowl, and a pair of rabbits. If Mr. Hardy wished to show his skill in animal painting he might, we should have judged, found a more excellent way. As we are speaking of Scripture subjects we may as well here ask our readers' consideration of Mr. Armitage's "Hymn of the Last Supper" (579). Those who know what this artist has already done—his "Judas throwing down the Money," and "Mary looking for Jesus"—an admirable line-engraving of which may be found in Gallery IX.—will not expect a conventional treatment of this, the most sacred of Scripture subjects. We will not offer an opinion upon it until further consideration, but the first impression of it was one of pleasure. Mr. Nichol, who always interests the public, has happily abandoned his ludicrous Irishman—for this year at least, and has given us an admirable drawing of the interior of a stone cabin on the sea-shore. In this cabin are two weather-beaten Scotch sailors and an old Scotchwoman. There is a storm out at sea, not visible to us, though the wind of it is almost felt, but watched by one of the men through a telescope, and reported by him to his companions. This is (152) in the third gallery, and near it (156) is "The Apothecary," by H. S. Marks—the apothecary of *Romeo and Juliet*. This picture is the fruit of repeated study of Shakespeare's text. It contains some of its painter's best work; and is not only interesting as a study, but a lucid commentary on the words which it is intended to illustrate. Sir John Gilbert (165) fulfils worthily a similar office for "King Richard II.," who is in the act of resigning his crown to Bolingbroke. He interprets the two men; their faces as transcripts of their character, are wonderful in their contrasts, and prophetic; in which men may read strange matters. Mr. Poynter has achieved great success (943) by his "Race of Atlanta." The Greek beauty had made it a law to all suitors that

they should run a race with her in the public place, and if they failed to overcome should die unrevenged; and thus many brave men perished. At last came Milanion, who, outrunning her with the help of three golden apples given him by Venus, gained the virgin and wedded her. These are the two principal figures. Atalanta is stooping to pick up one of the apples, the other is held by Milanion, who is about to pass her. The figures of spectators, and some extremely well-painted architecture make up the rest of a fine picture.

Mr. Leighton contributes what will probably prove to be the most popular picture of the present year. This also is classical, its subject being a festive procession in honour of Apollo. The back of the picture is a row of trees, through the thick foliage of which glimpses of a deep blue sky with foldings of white cloud are obtained; before these trees is a raised road, or terrace of marble, and on the spectators' side of the road are women descending to a well, but who have paused to watch the procession. In the extreme distance, on the left of the picture, lies, at the foot of a hill, the City of Thebes. The procession is passing along the terrace, and thus is described by the artist:—"The procession is led by a youthful priest, called the Daphnephoros (the laurel bearer), before him a boy, his kinsman, bears a symbolic standard called the *kopo*, and indicating the sun, moon, and stars. Behind the Daphnephoros three lads carry a trophy of golden armour; they are followed by the choir of Theban maidens, who, crowned with laurel, and each bearing a laurel branch, sing the hymn to Apollo, under the direction of the chorus leader. The procession is closed by boys carrying votive tripods." The whole scene is very impressive—first because of the rich and solemn beauty of the trees and foliage; and next, because of the intensity and delight of the purely sensuous life of the youths and choir of maidens. It is not spiritual, scarcely intellectual beauty that is seen in it, but the beauty of health, soundness of limb, and the joy of existence. Critics will doubtless have much to say respecting the drawing, the sky colouring, and other technical matters; but the people who fill the Academy congratulate themselves, like Mr. Disraeli, that they are not "so unfortunate as to be critics."

Amongst landscapes, of which there are many beautiful examples, the two most deserving of attention are by Vicat Cole and Millais. The former (308) is a broad expanse of rural scenery, a river dividing arable ground on the left from pastures on the right. The whole lies, rich in colour, beneath a declining summer's sun. Mr. Millais seems to us to have surpassed in his picture all his previous examples of landscape work. It is one of surpassing power and beauty. He gives it no name, but places in the catalogue the line "Over the hills and far away." The motto is appropriate so far, that the scene which begins in a foreground in a sedgy pool of sour, strong grass, passes in the middle over a fine brown heath, and is not quite closed in with hills, but beyond these there are suggestions of distance. Of the sky it might be written, "the clouds return after the rain." This picture faces the visitor if he passes through the first gallery on the left of the entrance; it hangs just beneath a full-length portrait of the Duke of Edinburgh. The landscape is quite real and living; the same cannot be said for the duke. He is unfortunate in his exalted position in the exhibition, whatever he may be in the world. On each side of him are placed landscapes of great power of execution, and representing scenes of natural beauty and strength.

Of the portraits generally we may say that they indicate thought as well as technical skill on the part of the artists. Not only do men like Millais and Oulless hold their position, but Mr. Dickinson is increasingly successful. On the whole, we are persuaded that our artists have little to be ashamed of in this year's exhibition, and much that they may congratulate themselves upon as a profession; and that the public have here a real element of pleasure for this season.

The annual Royal Academy banquet was given on Saturday evening, under the presidency of Sir Francis Grant. Mr. Disraeli, in responding to the toast of Her Majesty's Ministers, remarked that the Government of the country had, during the last thirty years, created a National Gallery and successfully established schools of art throughout the country. Referring to the exhibition, he said that not being so fortunate as to be an artist, and being so fortunate as not to be a critic, he would not presume to decide what may be the cause of the various and perennial charms of the English school of painting; but he would venture to say it was its originality. No school that had existed for a century, at least, had produced so many first-rate works in so many different styles as the English school. The Duke of Cambridge answered for the

Army, Mr. Ward Hunt for the Navy, Mr. Froude and Sir James Paget for the interests of literature and science, the Lord Chancellor for the guests, and the Lord Mayor for the City Corporation. Lieutenant Cameron acknowledged the toast of his health, and the President returned thanks on behalf of the Academy, prosperity to which was proposed by the Lord Chancellor. Sir Francis stated that the Academy had recently passed a law to increase the number of associates from twenty to thirty, and that all were to have the privilege of voting at all elections. The number of works sent this year for exhibition was 5,025, being a considerable increase on those sent in former years, and they could only hang 1,500.

Epitome of News.

The Queen is expected to leave for Balmoral on the 20th inst.

Her Majesty will hold a Drawing Room at Buckingham Palace on Wednesday afternoon, May 10, and another Drawing Room also at Buckingham Palace, on Friday, May 12.

Yesterday the German Empress arrived on a visit to the Queen.

Princess Charlotte of Prussia has arrived at Windsor Castle on a visit to Her Majesty.

A proclamation by the Queen appeared in the *London Gazette* of Friday, which gives effect to the Royal Titles Act. It declares that henceforth, and so far as conveniently may be, on all occasions and in all instruments wherein the royal style and title are used, with certain specified exceptions, the following addition to the Sovereign's titles shall be used:—"Indie Imperatrix" in the Latin tongue; and, in the English tongue, "Empress of India." This addition notwithstanding, the coinage now current will continue to be lawful throughout the United Kingdom and its dependencies until Her Majesty's further pleasure is declared.

On Monday morning the Sheriffs of London and Middlesex (Mr. Alderman Knight and Mr. Breffit), wearing their robes of office, proceeded to the Royal Exchange, and, in the presence of a large crowd, read the proclamation of Her Majesty on the assumption of the title of Empress of India.

The Prince of Wales and the Duke of Connaught received a very gratifying reception in Madrid, and great attention was paid to them by King Alfonso. On Thursday the Prince of Wales visited Toledo, where he witnessed some interesting experiments in the arms factory, and ordered a sword and other weapons. In the evening he was present at a gala representation of Verdi's *Aida*, at Madrid, and afterwards at a grand ball given in his honour by the Duke Fernan Nunez. On Friday the princes went to see the Escorial and the tombs of the Kings of Castile. On Sunday the Prince of Wales left for Lisbon by special train. He was accompanied to the station by the King, and on parting warmly shook hands with His Majesty. Before leaving Madrid the Prince went to the bull ring to see the bulls shut up in their stables previous to the fight. He has met with a grand reception at Lisbon. Leaves will be held at St. James's Palace on the 15th and 22nd of May by the Prince of Wales.

The Queen has conferred the honour of a baronetcy upon Sir Bartle Frere, G.C.S.I., K.C.B.

The *Gazette* notifies the appointment of the Royal Commission to inquire into the Scotch University system. It includes the names of Dr. Lyon Playfair, Mr. J. A. Froude, and Professor Huxley.

Lieutenant Cameron was presented to the Queen on Friday, and received from Her Majesty the insignia of the Order of the Bath.

The death of the Countess Dowager of Derby in her 71st year, took place last week.

Sir William Stirling-Maxwell was on Wednesday formally installed as Chancellor of Glasgow University.

The Queen has given orders for the following appointments to the Order of St. Michael and St. George:—Mr. Richard Daintree, late agent-general for the colony of Queensland; Mr. Valerius Skipton Gouldsbury, M.D., surgeon in the army, and now serving in the Gold Coast colony; and Mr. Vincenzo Bugaja, founder of the Orphanage for Girls in the island of Malta, to be companions of the said order.

A monster petition, containing over 100,000 signatures, against grants of money being voted to any member of the royal family without a definite statement of their present income, will be presented to the House of Commons by a prominent Radical member on the evening of Mr. Disraeli's motion for a supplementary grant to the Prince of Wales for his Indian trip. The petition has been got up by Mr. Charles Bradlaugh.

The polling for East Cumberland took place on Wednesday, and continued brisk up to the last hour. The election is admitted to be one of the keenest on record. The numbers were made known about midnight as follows: Howard (L.), 2,939; Musgrave (C.) 2,783. Majority for Howard, 156. This is a gain of a seat to the Liberal party.

Coal has, it is reported, become scarce in South Yorkshire, in consequence of the strike of miners. Prices are rapidly advancing, and already house coal has gone up from one to three shillings per ton. Coal for manufacturing purposes has doubled recent prices.

The tolls at Highgate Archway, which have so long been an annoyance and cause of complaint to the inhabitants of North London, ceased to be charged on and from Saturday last.

Under the auspices of the Birmingham Liberal Association, a public meeting was held on Friday evening in favour of Mr. Trevelyan's motion for the extension of the county franchise and for redistribution of seats. Resolutions in support of these measures were carried with unanimity, and an address was delivered by Mr. Joseph [Arch]. He said the agricultural labourers in the rural districts were in favour of school boards. Their sympathies have been divorced from the clergy, who had done nothing to redress the grievances under which the labourers smarted.

There will be a keen contest for West Aberdeenshire, vacant by the retirement of Mr. M'Combie. Lord Douglas Gordon issued his address as the Liberal candidate on Monday last. He does not look upon the Church question as ripe for legislation, and on all agricultural and general questions he declares himself a far advanced Liberal. The Conservative candidate, Colonel Innes, of Learney, has also issued an address to the electors. He announces himself a firm and decided supporter of the Established Church, as being a necessary expression of the Christian religion of the nation, and regards its continuance as essential to the national well-being. He thinks that secondary education should be provided at the public expense, approves of the assimilation of the county and borough franchise, would promote religious education in schools, and thinks that General Gordon's Game Bill is the only solution of the game question.

Mr. Richard Burdon Sanderson, of Budle House, near Belford, Northumberland, who was injured and lost his two daughters in the accident at Abbot's Ripton, died on Sunday at the house of his brother, Dr. Sanderson, in London, whither he was removed from the scene of the accident about a month ago. He was fifty-four years of age.

On Thursday morning, at about nine o'clock, a van of the Parcels Delivery Company was driven up to the door of Mr. William Larkin, a chronometer maker and dial engraver, in Northampton-square. The driver handed the servant a small case, about the size and shape of a cigar-box, for which she signed the book. Miss Larkin, having received the box from the servant, shook it for some reason or another, but heard nothing rattle, and then carried it into the workshop and gave it to her father. Mr. Larkin, under the impression that it contained some work, together, probably, with a letter of advice, took a small chisel and prised up the lid. As he did so a slight click was heard inside, which was immediately followed by a terrific explosion, blowing out the windows of the workshop, reducing the shop itself and its contents to a wreck, and hurling Mr. Larkin violently against the wall. The police were immediately sent for, and they made a careful examination of the premises. The box must have been lined with tin, for small pieces of sheet tin were found scattered about the shop, some of them being actually driven into the floor, ceiling, and walls by the force of the explosion. There was also, it is said, a smell of gunpowder on the premises, while further search brought to light pieces of a strongly coiled spiral spring. It is stated that the box was left on Wednesday evening at the office of the Ocean and Continental Express Agency by a man of gentlemanly appearance, and rather above the medium height, who put it on the counter with a sixpence, received twopenny change, and so went away without saying a word. The box evidently contained some contrivance in the nature of a torpedo. Mr. Larkin is recovering, but there is no clue to the perpetrator of the outrage.

The Settle and Carlisle extension of the Midland Railway was opened for passenger traffic on Monday. A third main line from London to Scotland is thus completed, and cheaper fares as well as additional conveniences for travellers are already announced. The new line has cost about three millions of money. It is seventy-two miles in length, and has been laid throughout with steel rails. There was no ceremonial observed in the opening of the line for passengers; but in some of the towns along the line of route—at Appleby, for instance—the day was observed as a holiday.

The man Webster, who was lately convicted of the murder of his wife, was executed on Monday at Norwich. His conduct since his conviction was marked by indifference and stolidity.

Sir Titus Salt, Bart., has made known his intention of founding two scholarships for the Boy's Grammar School at Bradford, value 120*l.*, each, and two for the Girls' Grammar-school, value 100*l.*, each, tenable for three years. A Sunday-school to accommodate about 800 children has just been opened at Saltaire, the cost of which, amounting to about 10,000*l.*, has been defrayed by Sir Titus.

The new monster ironclad, *Inflexible*, was launched on Thursday last at Portsmouth, by the Princess Louise in presence of a numerous and distinguished assemblage. Her Royal Highness touched the electrical apparatus, by which means the bottle was dashed against the spur, and the ship was christened. After a brief interval, the princess again applied her finger to the electric apparatus, and the weights fell upon the dogshores, which after a short interval began to move, and away glided the ship into the harbour, amid loud cheers from the immense concourse of spectators. As the ship emerged from the slip, the Royal standard and a number of flags were hoisted, and she was afterwards towed round to one of the basins of the extension works. The opening of the new dock basins afterwards took place. After lunching with the Lords of the Admiralty, the Princess returned by special train to London.

Literature.

MADAME FELLER.*

It would be a misrepresentation of the character of aggressive Christianity in the present day, to say that reading the fine and charming life of Madame Feller is like reading a life of the saints of older and simpler times than our own, yet that is an impression which this book will, we think, produce on many readers. The thoroughness of devotion to her work, which was characteristic of Madame Feller, is unhappily rare at any time, and we do not know to what an extent it now exists, nor can we know until the workers are gone to their everlasting rest. Madame Feller was an example of whole and undivided self-consecration, and her life was as healthful as it was stimulating.

The history of the mission of the Grand Ligne has been an extraordinary one, and only an extraordinary person could have undertaken it. Yet we do not find evidence of unusual force of character in the early life of its foundress. She was born in the year 1800, of Swiss Protestant parents, on the borders of Lake Lemán. Church life during her early years was cold and dead. A blight had fallen on nearly all the Protestant Churches—especially on the National Church. Evangelical preaching was prohibited, and its preachers were persecuted in a manner which seems difficult to realise. No-creed was as intolerant as the hardest and most fixed of creeds has sometimes been, and rejected any sign of life with scorn and contempt. The men who began the Evangelical movement in some portions of Switzerland had as hard a time of it—not fifty years ago—as the Puritans whom it was the object of the Convention Act to silence. It is the old tale, told in all ecclesiastical history, that ecclesiastical power is the most inhuman and the most intolerant of all power. Madame Feller saw it when young, rejected it, and joined the little Evangelical community which met by stealth at Lausanne, and in constant fear of detection. Early domestic troubles prepared her for her work. After her marriage she lost her only child, and then her husband. She threw herself heartily into works of piety and benevolence, and when the Christians of Lausanne resolved to aid the cause of missions, that cause became uppermost in her mind. Her feelings were strengthened by the removal of her pastor with others to Canada, and soon afterwards, against the expostulations of relatives and friends, she resolved to follow them. Her idea was to engage in the work of evangelisation amongst the French Roman Catholics of Canada. Nothing could stop her, and in 1835 she left her home for Montreal, to engage in the work of which, for nearly forty years, she was the great life-spirit.

We trace, with rare admiration, the zeal and self-denial thrown into this work, conducted as it was under circumstances of rare difficulty. Her first winter in Montreal gave an earnest of what was to follow,—

Madame Feller spent her first winter in Canada in earnest efforts for the enlightenment and salvation of the Canadians, by domestic visitation, by the instruction of children, and by the distribution of the Scriptures. She went from house to house, to read the Word of God and converse with the inmates on its truth and promises. But her endeavours were strenuously resisted by the priests, who commanded the members of their flocks to commit the Bibles to the flames, and discountenanced all intercourse with the missionary. A small school was opened, which encountered the same difficulties and discouragements.

Soon we find Madame Feller left alone, her friends being obliged to return to Europe, but, as Dr. Cramp says, her resolution was "truly heroic"; as she says herself, she did not enter on her career "under any delusion," simply seeing in it a favourable position for "the crucifixion of self." We find her moving to St. John's, but priestly opposition shut all doors against her, yet here and there were successes. She removed next to establish her mission at the Grand Ligne. Here she occupied two garrets of a rough log house and opened a school. Scholars attended; parents were reached, and she began to get hold of her work. Dr. Cramp says:—

Her labours during the first winter at Grand Ligne were excessive. The inhabitants quickly discovered that they had acquired in her a treasure of unspeakable worth, and they resorted to her in all their needs, real or imaginary. If they wanted advice, who was so capable of guiding them as this lady, whose wisdom struck them with astonishment and awe? If their children were sick they went to her for counsel and medicine. She often rendered them essential service under their personal ailments, and thus saved the expense of a physician. If they desired to correspond with relatives or friends at a distance, so few of them could write, and that so imperfectly, that Madame Feller's

pen was frequently in requisition. In short, all classes looked up to her as a benefactor, and even those whom priestly influence induced to regard her with aversion as a heretic, could not but confess her excellence, and were quite willing to be sharers in her kindness. In addition to all this, she embraced every opportunity of visiting them in their houses for religious purposes, as she could gain admittance when Mr. Roussy, the preacher, would have been repelled.

At one time the mission was wholly stopped, and all connected with it driven over the border to the States, because they would not join the Canadian rebels, of whose temper some graphic illustrations are given, showing that the character of that rebellion was not, as it was said to be at the time, exaggerated. Here is one description:—

The movements of the rebels always took place at night. They met in companies of one hundred, two hundred, and sometimes more. They were all masked, and were furnished with instruments of every kind imaginable, to get up a clamour. They went from house to house, mingling with their infernal music shouts and imprecations still more infernal. Those who did not come out immediately and join them were pelted with stones and threatened with fire. Some houses were entirely destroyed, with their contents. No description of mine can give you an idea of those wretched men; you must have seen and heard them; for my part, when I had seen and heard them, I could hardly believe that they were men.

This rebellion did no permanent harm to the mission, but rather good. Soon we have the account of a schoolhouse and chapel erected; then come, naturally, mission churches. Madame Feller was the organiser in everything, seeing everything, doing everything, down to the smallest detail. She, too, collected the money, making, year after year, tours to the United States, where societies, established to assist, supplied her with most of the money required by the mission. When, however, she became a Baptist, these supplies were not so reliable as formerly.

We need not trace minutely the history of this remarkable movement; we can only say that through Madame Feller's agency thousands of French Canadians were brought to the knowledge of the truth, and that when she died she left several well-organised and permanent missions at work in the heart of French Canada. Something like Mr. Muller's work, this lived from hand to mouth, and was often in great straits for money; but the money came, and the work went on. Her life is a splendid example of the power of faith and of Christian affection, and, as Dr. Cramp says, "time will not efface it." Dr. Cramp's history of her work is a history eloquent of character and deed.

"FIVE WEEKS IN GREECE."

Few persons, we should say, have ever employed five weeks of travel to better purpose than Mr. Young, and very few could tell us so well as he has done what is to be seen in modern Greece, and how it all appears. Mr. Young begins his narrative at Beyrout, and takes us first, on board an Austrian Lloyd's steamer, to Cyprus. Life on board steamer is described with liveliness, and certainly there was plenty to observe and to describe, for here were people of all nations each doing as seemed to him proper. Then we are taken to Rhodes, and pass Cos, Patmos, and Samos, and so on to Smyrna, from whence is taken a special train to Ephesus! Everywhere was found the impress of European life. At last our traveller arrived at Athens, of which, however, past and present, our readers know something already. If they do, they will all enjoy Mr. Young's descriptions all the more, and the better because they seem to be first impressions. But a good deal of disenchantment takes place, and not the least is that produced by seeing everybody walking about with cigarettes in their mouths. And it cannot be pleasant to be subjected to such an experience as this:—

All this time we were closely followed by one of the custodians, who never left our sides, but watched us as suspiciously as if we were members of the "swell mob," or (shall we say?) English visitors in Paris! Never for a single moment did that man leave us alone; but whether we were gaping open-mouthed at the Parthenon, or, more harmlessly still, reading our "Murray," we felt his cold grey eye upon us just the same.

This was a polite attention on the part of the Archaeological Society of Athens which is paid to all visitors (so we were afterwards told), in consequence of a trifling little mistake made by a young American some time since, who in the innocence of his heart (and forgetting that he was not a privileged person like Lord Elgin) fondly imagined that the Acropolis was a public quarry for all comers, and thereupon began to fill his pockets with fragments, which he broke off with the utmost impartiality from all the statuary he could lay his hands on. This caused a slight misunderstanding between him and the custodians, who caught him in the very act, red-handed, hammer and all, and, strange to say, if the United States' Consul had not interfered and used his influence, that young man would have met with rough treatment from the municipal authorities of

Athens, who are not desirous, so it is said, of exporting any more of the Parthenon just yet awhile.

Another disenchanting circumstance is the general absence of national costume. Mr. Young remarks that the generality of the Athenians "hanker after the Italian negligée style; affect the shiny black broad cloth, Byron collars very much décolleté, a great expanse of shirt-front, very long hair, and white straw hats." In fact they look "shoppy." Mr. Young also found nothing but ugly women. "Not only the classical type of beauty, but even fair average good-looks, seem quite to have forsaken the women of this part of Greece." On the other hand, our traveller did not find the Greeks more dishonest than other people, and he did not see a single case of drunkenness all the time he was there, while he also found the country entirely free from brigandage. He saw the King and Queen, and does not report well of their popularity:—

In the seat in front of us sat the King and Queen, who had come into Athens for the day, to attend the opening of the National Industrial Exhibition. The King is a Lutheran, the Queen belongs to the Russian Church, but occasionally (we are told) she attends the Lutheran and also the English service with him: their children are to be brought up in the national Greek Church. They entered quite unceremoniously, with one equestrian in attendance, and to judge by that equestrian's face (which showed the heat) might have walked from the palace. The King—as becomes the brother of our own Princess—is a pleasant-looking, gentlemanly man of thirty years old, very English-like in style and manner, and (we were told) in tastes and sympathies. His face, I think, shows character, honesty, and frankness; but if report is true, he is unpopular with the lower orders of the Athenians, who suspect him of selfishness and of a desire for arbitrary power and "No Constitution."

With such suspicions afloat (ungrounded though they are) he is never likely to gain their full affections, even if one of foreign blood could be expected to do so. For in the minds of the ignorant, foolish, and superficial—who, in a country where politics are the constant talk of wine-shops and street-corners, are sure to form a large section of public opinion—any interest or sympathy he may show in political measures is in danger of being instantly seized upon as a sign that he would if he could follow in Otto's footsteps, and trample on that Constitution which was wrung from Otto and made the monarchy a very limited one indeed.

At least so we were led to suppose from Angelo's remarks respecting him, who told us (among other things) that on meeting him, he himself, so far from raising his hat and saluting, always pointedly turned his back (not that the King would feel that very poignantly, even if he saw it; but, nevertheless, it shows the feeling), and that many Athenians of his acquaintance did the same. Sometimes, he said, when the King and Queen have shown themselves in public, hardly a hat would be raised. Though they would always be less violent than the French, I think many of the Athenians, that is many of the Greeks—for as Paris is France, so Athens appears to be Greece, for all political purposes—are quite as Republican at heart.

Leaving Athens, Mr. Young penetrated with a guide into the very heart of Greece. He must really have had great imagination to enjoy his trip. Small animals of a certain class abound everywhere, and utterly prevent sleep; inn or hotel accommodation there is none; food is plain, and has often to be carried with him by the traveller. Mr. Young went nearly everywhere—to Corinth, to Argos, to Arcadia, to Sparta, to Messene, Delphi, Parnassus, Thermopylæ, Thebes, Attica—but need we aggravate the classical reader who has not gone to these places, and cannot go, by mentioning any more names? Let us, instead, quote concerning Sparta:—

Here, at Sparta, cheap jewellery seemed much in vogue, and pedlars with the correct trays, so dear to the hearts of English servant-girls, abounded, from one of whom we bought a ring for twenty *lepta* (about twopence) by way of a keepsake. All the men looked very spruce and clean in their spotless white shirts and kilts fresh from the wash, and, like the Spartans of old are evidently rather vain of their "get up." As we saw them that day, clean shaved and with their hair fresh from the barber's hands, they seemed fitting representatives of those three hundred Spartans who amazed Xerxes at Thermopylæ by coolly snubbing out their hair on the approach of his troops, as Demaratus, the exiled King of Sparta, told him their custom was in the hour of danger. Like all Greek peasants, the Spartans spend most of their spare cash on their dress, a suit of which can cost anything between 10*l.* and 40*l.* It lasts them, however, several years, and, all things considered, is a cheap investment. The most expensive of all is stuff with gold-braiding, fancifully embroidered on the best black broadcloth that can be had; but this "extra superluxe article" is chiefly confined to the Albanians I think; we never saw it, at a loss, among the poor peasant Greeks.

A curious custom, by-the-by, which is very commonly to be seen in the streets and khans of all Greek towns—indeed, throughout the Levant—is that of twirling a string of beads ("Combolio," as it is called) restlessly from hand to hand, simply to pass away the time, and not, as in Italy, for devotional purposes.

After walking through the market we visited the so-called Tomb of Leonidas, who fell at Thermopylæ at the head of the three hundred. A few square blocks of stone, half buried in a jungle of brambles and brushwood, and standing in an orchard of mulberries, mark the very questionable monument of Sparta's greatest hero. With the exception of those in Athens, this was the first and last monument, real or fanciful, to a single individual (unless the so-called treasure-house of Atreus at Mykenæ were really a monument)

(Continued on Page 435.)

* A Memoir of Madame Feller. With an Account of the Origin and Progress of the Grand Ligne Mission. Compiled by J. M. CRAMP, D.D. (Elliot Stock.)

* Five Weeks in Greece. By JAMES FOSTER YOUNG, Brasenose College, Oxford. (Sampson Low, Marston, Seale and Rivington.)

CONGREGATIONAL UNION OF ENGLAND AND WALES.

FORTY-SIXTH ANNUAL MEETING.

Chairman—Rev. T. W. AVELING, D.D.
The ANNUAL BUSINESS MEETING will be held in the MEMORIAL HALL, Farringdon-street, on MONDAY, May 8, at 6.30 p.m. Tea and coffee will be provided in the Library, at 5.30 p.m.

The ASSEMBLY will meet in the CITY TEMPLE, on TUESDAY, at 9.30 a.m., and on FRIDAY, in the MEMORIAL HALL, at 10 a.m. and 6.30 p.m. The galleries will be open to Visitors at all the meetings except that of Monday evening.

ALEXANDER HANNAY, Secretary.
Memorial Hall, April 26, 1876.

CHRISTIAN EVIDENCE SOCIETY.

The SIXTH ANNUAL PUBLIC MEETING will be held (D.V.) at WILLIS'S ROOMS, King-street, St. James's, on WEDNESDAY NEXT, May 10.

His Grace the Archbishop of CANTERBURY will take the chair at 3 p.m.

The Earl of Harrowby, the Bishop of Carlisle, the Bishop of Oxford, Lord Hathley, Bishop Piers Claughton, Sir Thomas Chambers, M.P., Revs. D. Moore, Dr. Angus, Dr. Irons, and Professor Langer, are expected to address the Meeting. No tickets required.

P. BARKER, M.A., Secretary.
2, Duke-street, Adelphi, W.C.

LONDON MISSIONARY SOCIETY.

ANNIVERSARY SERVICES, MAY, 1876.

The Directors invite the attention of the Friends of the Society to the following arrangements for the ensuing Anniversary:—

MONDAY, May 8.

1. Morning.—Prayer Meeting, for one hour, in the Board Room of the Mission House, Blomfield-street, specially to implore the Divine blessing on the several services of the Anniversary, at Half-past Seven o'clock.

2. Afternoon.—The Annual Meeting of Directors will be held at the Mission House, Blomfield-street, at Three o'clock.

WEDNESDAY, May 10.

1. Morning.—Surrey Chapel, the Annual Sermon will be preached by the Rev. Dr. Morley Fensholt. Service to commence at Half-past Ten o'clock.

2. Evening.—Westminster Chapel, the Sermon to Young Men and others, will be preached by the Rev. J. A. Macfadyen, M.A., of Manchester. Service to commence at Seven o'clock.

THURSDAY, May 11.

Morning.—The Annual General Meeting of the members of the society will be held in Exeter Hall, to appoint a treasurer, secretaries, and directors; and to receive the Annual Report, with audited accounts. The chair will be taken at Ten o'clock, by

HENRY LEE, Esq., J.P., of Manchester.

SUNDAY, May 14.

Sermons in the various Metropolitan and Suburban Chapels.

Tickets for the Meeting at Exeter Hall may be obtained at the Mission House, Blomfield-street, Finsbury, E.C.

ROBERT ROBINSON, Home Secretary.

Blomfield-street, E.C., May 2, 1876.

HOME MISSIONARY SOCIETY, INSTITUTED IN 1819.

The FIFTY-SEVENTH ANNUAL MEETING of the Home Missionary Society will be held in the MEMORIAL HALL, Farringdon-street, on TUESDAY EVENING NEXT, May 9.

Mr. SAMUEL MORLEY, M.P., will take the Chair at Seven o'clock.

The Rev. A. M. Brown, LL.D., of Cheltenham; Rev. J. P. Chown, of Bloomsbury Chapel; Rev. E. Herber Evans, of Carnarvon; Rev. J. Guinness Rogers, B.A., of Clapham; Right Hon. the Earl of Shaftesbury; Wm. McArthur, Esq., M.P., have engaged to take part in the proceedings.

IRISH EVANGELICAL SOCIETY.

The SIXTY-SECOND ANNUAL MEETING of the Irish Evangelical Society will be held in the MEMORIAL HALL, Farringdon-street, on WEDNESDAY EVENING, May 10th, 1876.

The Chair will be taken by A. McARTHUR, Esq., M.P., at Half-past Six o'clock.

The Meeting, it is expected, will be addressed by the Rev. Henry Batchelor; Rev. Robert Bruce, M.A., of Huddersfield; Rev. John Graham, from Sydney; Rev. Clement Clemence, B.A.; Rev. George Wight, of Newry; and other Gentlemen.

BRITISH and FOREIGN SCHOOL SOCIETY.

The SEVENTY-FIRST GENERAL MEETING of this SOCIETY will be held on MONDAY, May 8th, 1876, at the COLLEGE, Stockwell-road, S.W.

The Chair will be taken by the Right Honourable the Earl RUSSELL, K.G., or the Right Hon. W. E. FORSTER, M.P., at 12.30 o'clock.

There will be an Exhibition of Kindergarten occupations at 10 a.m. The Mixed and Infant Schools may be inspected from 10 a.m. to noon. The NEW PREMISES will be opened by the Right Hon. the LORD MAYOR at 11 a.m. The College may be viewed after 2.30 p.m.

Tickets may be obtained by application at the Society's House, Borough-road, S.E.

ALFRED BOURNE, Secretary.

A CONFERENCE will be held (D.V.) of persons interested in the diffusion of the doctrine of CONDITIONAL IMMORTALITY, at CANNON STREET HOTEL on MONDAY, May 15, at 9 a.m.

General GOODWYN in the Chair.

Tickets for the Breakfast, signed by the Treasurer, J. Wayha, at 2s. 6d. each, can be obtained at Elliot Stock's, 62, Paternoster-row, and at W. Kellaway's, 10, Warwick-lane.

Addresses will be delivered, 1st, by the Rev. Samuel Minton, M.A. Subject—"A Statement of the Doctrine of Life in Christ, with an earnest appeal to the numerous Christian ministers and influential laymen who shrink from avowing their convictions in respect to this doctrine." 2nd, By the Rev. William Leask, D.D. Subject—"The Bearings of the Doctrine on the Missions of Christianity to Heathen Nations." 3rd, By the Rev. Edward White, Subject—"The Conduct of the Religious Press in Relation to this Question."

COLONIAL MISSIONARY SOCIETY.

The 40TH ANNUAL MEETING will be held (D.V.) in the MEMORIAL HALL, Farringdon-street, on THURSDAY EVENING, May 11th, 1876, at 6.30 p.m.

The Right Hon. W. E. BAXTER, M.P., will preside. Addresses will be delivered by the Revs. E. Herber Evans (Carnarvon), Dr. Parker (City Temple), Henry Batchelor (Blackheath), John Graham (late of Sydney), C. B. Symes, B.A., (late of Adelaide, South Australia), J. Farr (late of Ballarat, Victoria), F. Allport, Esq., &c.

W. S. H. FIELDEN, Sec.

BRITISH SOCIETY for the PROPAGATION of the GOSPEL among the JEWS.

THIRTY-THIRD ANNIVERSARY.

On TUESDAY EVENING, May 9th, the ANNUAL MEETING will take place in the CONFERENCE HALL, MILDWAY PARK, Islington.

The Choir will be taken at Half-past Six, by Lord ALFRED SPENCER CHURCHILL.

The Revs. E. R. Conder, M.A. (of Leeds); W. L. Rosenthal, LL.D.; James Culross, D.D.; W. Tyler; R. D. Wilson, and other Gentlemen are expected to address the Meeting.

On THURSDAY EVENING, May 11th, the ANNUAL SERMON will be preached in BLOOMSBURY CHAPEL, by the Rev. HORATIUS BONAR, D.D. Service to commence at Seven o'clock.

CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.

President—EDWARD BAINES, Esq.
Treasurer—SAMUEL MORLEY, Esq., M.P.

The SECOND ANNUAL MEETING will be held at CITY TEMPLE, Holborn Viaduct (by kind permission of Dr. Parker), on MONDAY EVENING, May 8th.

MICHAEL YOUNG, Esq., will preside; and addresses will be delivered by Rev. H. H. Carlisle, LL.B., Rev. G. S. Reaney, Rev. John Guthrie, D.D., J. J. Ridge, Esq., M.D., B.A., B.Sc. Lond., and Thos. S. Scarborough, Esq.

The Meeting will commence at Half-past Seven o'clock.

LL. D. BEVAN, } Hon. Secs.
W. J. BARLOW, }

LOWER CLAPTON CONGREGATIONAL CHURCH.

A SOCIAL MEETING of the Members of the Church and Congregation will be held in the Schoolrooms on THURSDAY, May 11, when a PRESENTATION will be made to the Pastor, the Rev. FRANK SODEN, on the occasion of his entering the 21st year of his ministry in connection with this church. Tea and coffee at Six o'clock.

Former Members of the Church and Congregation are cordially invited.

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RELIGIOUS TRACT SOCIETY.

PUBLIC MEETING.

The Public Meeting will be held on FRIDAY EVENING, May 5th, at EXETER HALL, commencing at Half-past 8 o'clock.

The Chair will be taken by the Right Hon. W. E. BAXTER, M.P., and amongst the Speakers will be—

The Right Rev. Bishop Anderson, D.D., the Rev. R. C. Billing, B.A., Rev. Archibald Brown, Rev. Donald Fraser, D.D., and the Rev. Joshua C. Harrison.

GEORGE HENRY DAVIS, LL.D., Secretary.

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Signed on behalf of the Committee—

Mrs. GUEST, President, 12, Clarence-place.

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TO CORRESPONDENTS.

* We have several communications in type and manuscript, which the pressure of space obliges us to omit.

The Nonconformist.

THURSDAY, MAY 4, 1876.

SUMMARY.

THE Royal Titles Bill is once more the topic of the week. On Thursday last the Marquis of Hartington, having again deprecated further debate, Mr. Fawcett withdrew his resolution. Before this animated discussion was over—in the course of which Mr. Bright pointed out the danger of precipitation on so grave and delicate a question—the bill had received the royal assent in the House of Lords, and before the evening of the next day the Queen's Proclamation had appeared in the Gazette. We need not here describe that remarkable document. It was greeted on Saturday by an outburst of indignant condemnation by the leading organs of the Press, which found it hard to believe that a document, which the Government promised should limit the title of Empress to India, was so framed as to encourage the use of the designation in England.

Notice of questions on the subject were given on Monday, and these questions were put on the following day. In the Commons, Sir Stafford Northcote, in reply to Sir H. James, declared that the Proclamation exactly gave effect to the intentions of the Government, which were that the use of the title should not be so limited as that it could not, under any circumstances, be applied in this country. To other questions it was replied that the title Empress would be used in the case of army commissions, and that the Imperial title would be cited in all documents where it was necessary to use the full title of the Sovereign. In the House of Lords there was a long debate originated by Lord Selborne, who quoted the reiterated declarations of members of the Cabinet in both chambers, to the effect that the intention was to localise the Imperial title in India, but that the Government had issued a proclamation which did not localise it. To this charge of breach of faith, Lord Cairns replied that the title of Empress will never be used in matters relating to the United Kingdom; and that in other affairs it will only be employed where its use is, in the opinion of the advisers of the Crown, expedient. His lordship himself showed the futility of his laboured technical pleas when he declared that corporations might frame their addresses to the Sovereign "as they thought fit," although the same papers that report his speech contain a letter from Sir Bernard Burke to the Corporation of Dublin stating that they must address the Queen as "Empress of India." The matter is by no means ended, and Sir H. James, supported by Mr. Bright, will bring forward an adverse resolution to test the House of Commons. Meanwhile, we may quote the following from the *Pall Mall Gazette* as expressing the general opinion of the public:—

Neither technical argument nor indignant protest will have any effect upon the common-sense verdict of the public—which is that they have been deceived; and that the Government, having promised to confine the use of the Imperial title to India, have issued a

proclamation which not only allows but encourages, and not only encourages but, according to an authoritative opinion, renders ceremonially obligatory its use in England. And this means that an unlovely measure has been carried out in an unlovely way, and that to the dislike of the public for the new title has been added downright resentment at the mode in which its assumption has been established.

In the Commons on the same day there was an exciting and untoward episode arising out of Mr. Lowe's statement at Retford, that two preceding Prime Ministers had declined to propose the adoption of the Imperial title. Mr. C. Lewis was in this case the interrogator, but the right hon. gentleman rudely refused to give him any authority for his allegation. Upon this Mr. Disraeli with great heat quoted Mr. Gladstone's denial of ever having heard of such a proposal; showed that it could not have referred to the late Lord Derby; and wound up by declaring on the express authority of the Queen that at no time had any proposal for such a measure been made by Her Majesty, and that the story was a piece of "calumnious gossip." This declaration is eminently satisfactory, though it fixes more entirely the responsibility of the Royal Titles Act upon the present Government.

The annual debate on Mr. Forsyth's bill for giving the franchise to unmarried women with the due property qualification took place on the 26th of April, and in the end the measure was rejected by a majority of 87 (239 to 152), or forty votes more than last year. The discussion was marked by the usual features of exaggeration and licence; and it is possible that the verdict of the House of Commons was more decisive than heretofore, owing to Mr. Bright's powerful speech against the bill, which was, however, directed more against the necessity than the danger of the proposal. As a matter of fact, female householders do vote for boards of guardians and school boards, and the admission of some 300,000 scattered over the country to the political franchise could not have any appreciable effect. It does not seem to us that the "thin end of wedge" argument in this case is at all tenable. Mr. Forsyth's bill covers all female householders; and until we have universal suffrage for men, it is absurd to contend that other women than ratepayers will clamour to have a vote. This, then, is the bar to those "further claims" which Mr. Bright dreads, and which could neither be asked nor granted under any constitution.

We stated in our last number that though a Conservative had been elected for North Norfolk, it was by a considerably diminished majority. In East Cumberland the Government candidate has been entirely defeated, and Mr. Howard, the Liberal, was returned by a majority of 156 after a very hard-fought contest. This election is of good omen. Both of these contests indicate, more or less decisively, that the farmers are getting tired of their "friends," and it is difficult to see how the Premier and his colleagues will be able to recover their confidence. At one of the meetings in Cumberland Sir Wilfrid Lawson capped Mr. Disraeli's epigram about "plundering and blundering" by the smart and truer remark that the present administration should be called "a Government of snobbery and jobbery," which it would seem the Cumbrian agriculturalists are disposed to endorse.

Prince Bismarck has been engaged in another severe Parliamentary contest—this time in pushing a bill through the Prussian Chamber of Deputies for transferring the railway-lines to the Empire, which has encountered strong opposition. Not only is there said to be a military necessity for this step, but the transfer will have the effect of gradually simplifying the entire railway system of Germany, and increase the commercial value of the lines. The German Chancellor's stern resolution has triumphed, and the bill has been read a second time by a majority of 41 in a House of 371 members. The other States of the Bund will be invited to accept the proposal, and, though some are at present adverse, probably all will in due time come in. Simultaneously Herr Delbrück, the Prince's right hand in Imperial affairs, has resigned office, though it is authoritatively denied that his retirement is caused by opposition to the Imperial Railway Bill.

The menacing aspect of the Eastern question has drawn from the Czar a further declaration that the peace of Europe shall not be broken. The tendency of his Government to require further concessions to the insurgents in Herzegovina, and to encourage the indirect action of Montenegro and Serbia against the Porte, has been checked, and Russia will once again loyally adhere to the Austrian Note. To put matters on a satisfactory basis Count Andrassy is to meet Prince Gortschakoff and Prince Bismarck at Berlin. Meanwhile the Turks have reinvited the fortress of Nicsics and defeated the insurgents, and there is some expectation that

the Porte will now accede to a renewal of the armistice with a view to pacific negotiations. But can Turkey give such reliable guarantees as the insurgents will accept?

THE QUEEN'S PROCLAMATION.

ON Friday last—superstitiously reputed as the most unlucky day of the week—the Royal Proclamation announcing the assumption by Her Majesty of the new title of "Empress of India" was issued, "at our Court at Windsor." The Royal Titles Bill had received the Royal Assent in the House of Lords, by Commission, on the foregoing afternoon. Not much time, therefore, was lost between the completion of legal authority to adopt an additional title, and the action which might, or might not, immediately follow it. Of course, Ministers are to be charged with the sole responsibility both of the measure itself and of the manner in which it has been pressed through both Houses. It is neither constitutional nor expedient to look higher, in any attempt which may be made to account for the somewhat remarkable proceedings and the desperate haste with which the change, generally we may say so little desired, and, it may hereafter appear, so much resented, has been accomplished. The title itself assumed by Her Majesty, "by and with the advice of our Privy Council"—which, being interpreted, means by and with the advice of Her Majesty's Government—is one which public opinion views with marked distaste. The mode in which it has been carried through Parliament, the concealment practised in regard to it, the reasons assigned in support of it, and the promises made for qualification of the use to be made of it, have all tended alike to surround the Throne, for the first time during the present reign, with disquieting suspicions. And now, at last, the Royal Proclamation which brings to a close these extraordinary scenes of disagreeable political manoeuvres, caps the climax by disregarding, as far as possible, all those promises which had been made for the purpose of crushing opposition. As the *Times* of Monday aptly remarks, "We were assured that its use was to be confined to India, and the affairs of India, with the exception of those formal occasions of dealings with Foreign Powers, when it would be necessary that the full style and title of the Crown should be employed. We should never hear of it at home." It was understood that the use of the title Empress was to be the exception; but the effect of the Proclamation must be to make it the rule. It was understood that the presumption was to be always against using the new title; it turns out that the presumption is to be always in its favour. Instead of our being rarely reminded of the addition, it threatens to be always before us. It is to be used on all occasions and in all instruments, "so far as conveniently may be," with the exception of instruments not extending in their operation beyond the United Kingdom; and it must be admitted that few directions of use could be more nearly universal than these expressions of the proclamation.

Here then, in substance, is the end of this most unwelcome controversy, and the consummation of the policy which it brought under discussion. There may be angry protests in both Houses of Parliament, but the threatened deed is done, and, so far as we can see, cannot be undone. With certain limitations, applied only to legal instruments, the style and title of England's Queen will on all occasions, "so far as conveniently may be," Empress as well as Queen; and, doubtless, in popular acceptance and use, Empress instead of Queen. The best friends of monarchy in this country will regret the change. Words, it is true, are but words, and "a rose, with any other name, would smell as sweet." But as the human mind is constituted, the habitual use of words carries into the mind almost irresistibly some shade of the peculiarity of meaning it is intended to express. Clearly, Her Majesty has taken only an additional title; in result, it can hardly fail, in the long run, of turning out to be a substitution of one title for another. The new will gradually, but surely, push out the old. In all our colonies and dependencies, on all convenient occasions in England, those classes of society especially which are given to adulation of the reigning monarch, at social festivities and, before long, in common parlance, the Crown of this country will be regarded and spoken of as Imperial rather than Royal. If this were the object intended by the original proposal of Ministers, it could hardly have been more stealthily or more certainly accomplished.

The new title is misapprehensive, because, under any circumstances, it will fail to raise in the minds of the English people a corresponding idea, without at the same time conjuring up in them a sentiment of dislike. It puts in the

foreground personal government in place of constitutional principles. It implies the supremacy of military force. It suggests autocratic authority. There is a flashiness about it which invests it with an air of unreality. Modern illustrations of it have tended to desecrate it. It is suitable enough to political adventurers—it may even be suitable to the Sovereign paramount of India—where, however, it was not desired by either princes or people, and where, assuredly, it was not needed. As far as the United Kingdom is concerned, it is somewhat humiliating to witness the paling of the original and ancient splendours of the Crown beneath a gleaming illumination reflected upon it by an Oriental title. The tendency will be to separate it from those traditions which have increased its lustre through many centuries. The new style has no root whatever in English thought or English history. It is an imitation rather than a product of genuine growth. It will command no reverence. It will carry with it no exalting associations. It will nourish no sentiments of loyalty.

The whole business, both in regard to its intrinsic nature and to the manner in which it has been managed, is perhaps as vivid an illustration as can be of Mr. Disraeli's incapacity for the official position he holds. He is utterly unable to comprehend the genius of the people he has been called upon to govern. He has no proper sympathy with them. He does not understand—or, if he do, he does not care for—the tone and spirit which constitute the greatness of the English nation. He is a man of expedients, a master of phrases, a retailer of epigrammatic sayings. He is, in fact, a romancer; and he values at a higher rate the creations of his imagination than the solid facts of real life. His influence upon Parliament has been unequivocally deleterious. His policy, from beginning to end, has been hollow. He is not even a Conservative, save as it may suit his personal ambition to lead the Conservative party. The country will understand him ere long, and will, no doubt, appraise him at his proper price. For the present he is able to have everything his own way; and his own way is not that which commends itself to the sober judgment of the people of these realms. They have mistaken him; but he is helping them most efficiently to find him out. It may be hoped that they will do so, and be able to rectify their mistake before he touches any more their best institutions with his destructive wand. There seems to be an inherent propensity in his nature to betray his followers. His last act—namely, the Royal Proclamation just issued—shows that, whether consciously or unconsciously, he is capable of misleading his Sovereign and betraying the country.

A COMING STRUGGLE.

IN face of the passionate and effectively organised crusade in which the clergy of this country are now notoriously engaged for the repression of school-board work, it is high time that the friends of national education should organise their forces afresh for the purpose of protecting its interests in school-board elections. The sectarianism of such a conflict, if sectarianism there be, is wholly confined to the clerical party. Nonconformists, with the doubtful exception of a section of the Wesleyans represented by Dr. Rigg, have no denominational interests to serve in this matter. Independents do not ask that Watts's catechism should be taught in national schools. Baptists are content that the special tenets they proclaim should be entirely ignored, provided only that they are not distinctly condemned by the public schoolmaster. Unitarians, with a long-suffering patience which does them credit, even acquiesce in a system of school board instruction that puts them beyond the pale of Christianity. Presbyterians, at least on this side the Scottish border, forbear to flourish the Covenant in our faces, and quietly drop the shorter catechism. It is only the clergy of Roman and Anglican orders, with such adherents as they can command, who object to the school-board system because it does not give full play to their sectarian peculiarities. This is a point which cannot be too strenuously insisted upon. For half-a-century the friends of really national education have been stupidly taunted with sectarianism simply because they decline to let clerical bigots have things all their own way. But the issue is better understood now. The ground is cleared. Wandering troops, each fighting for its own hand, have gravitated to their natural allies, and there are now only two clearly defined parties in the field, the one struggling for sectarian privilege, the other insisting that denominationalism of every shade must give way before an imperious national necessity. This latter party is neither Conformist nor Nonconformist, neither Episcopalian,

Presbyterian, Independent, nor Baptist. It includes zealous clergymen, and churchmen of unimpeachable orthodoxy, as well as dissenting ministers, and those who may be described religiously as outsiders. It is not a case of sect against sect, it is an issue between sectarianism on the one hand, and unsectarianism on the other.

Nor must we permit the nature of that issue to be perverted and exaggerated by unscrupulous partisans. So far as the present conflict is concerned, the unsectarian party are not asking that the denominational schools should be suppressed, nor that Government grants should be withdrawn from them. They only insist that the noble experiment of an undenominational system partly supported by local rates and locally managed by representatives of the ratepayers should have free scope given for its development. On the other hand, the sectarian party are alarmed at the rapidity of this development. They profess, indeed, to be reassured by the enormous superiority which they still can boast in the number of schools and scholars, but their vehement denunciation of the most active school boards betrays the agony of their anxiety. Nor is this anxiety from their own point of view altogether unjustified. In answer to a question put the other day by Mr. Heygate, Lord Sandon gave certain figures which showed that the growth of the board system may well alarm its opponents. For while, during the year 1874-5, it appears, on a calculation of per centages, that the number of sectarian schools has increased 6.5 per cent., that of board schools has increased 37.6 per cent. The difference in the rate of increase of scholars on the books is even more remarkable, being 5.17 for the former against 58.8 for the latter. But most significant of all is the fact that while the average attendance in denominational schools has increased only 4.4 per cent., that in board schools had grown by 64.4. Under these circumstances, the numerical predominance of the older system of schools, great as it is, gives but little consolation. That system has been at work thirty years, while board schools with a life of only four years, present a marked superiority in the rate of increase, both of scholars on the books and of average attendance. Besides, the successes of board schools have been attained in those great centres of population which assuredly command the policy of the future. Hence the necessity of a desperate effort to elect reactionary school boards in all great towns, if the sectarian system is to be saved. Of course, the London Board, which gathers into its schools nearly as many children as all other boards put together, is the object of special hostility. And at this moment we have good reason to believe that every ecclesiastical parish in the metropolis is being carefully organised with a view to the election of an obstructive and obscurantist majority next November.

We trust there will be no over-confidence, still less any indifference, on the subject. In many quarters we have heard the remark that, as nearly all the schools needed will have been completed before the end of the year little, if any, harm can be done. The schools cannot be pulled down, it is said; and the Government inspectors will see that they are properly worked. But, in the first place, it is an entire mistake to suppose that a sufficient number of schools will have been built by November. The calculations of the board have proceeded on the assumption that average attendance in school will always be about twenty-five per cent. less than the number of children of school age. In several districts the difference between the accommodation and the number of children is considerably greater than this. Altogether, it has been stated, on good authority, that when the building projects of the board are accomplished there will still remain more than 200,000 children of school age, who could not attend school regularly if they would, simply because places are not provided for them. In Berlin this state of things would be regarded as an illustration of our insular barbarism. Besides, there are added to the population of London yearly about 8,000 children for whom an increase of school accommodation to this extent is necessary. If, then, a reactionary board should be elected, it is tolerably certain that for three years at least many thousands of children will be condemned to hopeless ignorance.

But further, an obstructive board may do very great harm without either closing schools or subjecting itself to the censure of inspectors. Already, owing to the clamour of Canon Gregory's contingent, many schools have been built so small that the first day of opening proved their accommodation to be miserably insufficient, and they have had to be enlarged at a greatly increased expense. This has happened in the case of at least twenty-one schools, and the money thus wasted can hardly

be reckoned at less than 10,000*l*. Such are clerical notions of economy! Besides, the success of the London Board has been in a great measure owing to its generous policy of low fees, free books and materials, and fair remuneration to teachers. An obstructive board would raise the fees, thus excluding large numbers of the poorest children, would charge for books and slates, thus introducing uncertainty and inequality in the extent of instruction given, and would diminish the staff of teachers besides lowering their salaries, thus driving the best masters and mistresses to less expensive places of residence. If we are to avert such a calamity, if we are to give fair scope to the most magnificent educational experiment ever tried, if we are to save some 100,000 children from the miserable fate awaiting ignorance in the coming generation it is high time to be up and doing.

Literature.

(Continued from Page 431.)

that we saw in the whole course of our tour. Public buildings, temples, monuments, there must have been in Sparta, as more abundantly there were in every other in the large Grecian cities; but to-day, with the exception of this so-called tomb and the Acropolis—a bare hill, with perhaps a few of the ancient foundations of the walls, and all else Roman remains—there is nothing left to tell one who is not an archaeologist, of the existence of any but a very modern Sparta, whatever treasures of antiquity there may be hidden underground.

Well, this is not exactly what a traveller would like to find, but it seems to be the same everywhere through Greece.

Let us say that anyone will thoroughly enjoy Mr. Young's modest book. One good moral quality, by the bye, is very conspicuous. The author never laughs at the people or makes fun of them. We wish this could be said of all tourists.

BRIEF NOTICES.

Coals and Coal Plants. By Professor W. C. WILLIAMSON, F.R.S. *Kent's Cavern.* By W. PENGELLY, F.R.S. (London and Glasgow: Collins, Sons, and Co.) A great and good work was begun in Manchester some time ago when, through the unwearied exertions of Professor Roscoe, a series of Science Lectures for the People was set on foot. One or two other towns have followed suit, but nowhere has greater success attended the project than in Glasgow. Under the auspices of the Glasgow Science Lectures Association a series of admirable lectures by eminent men have this winter been delivered, lectures attended literally by thousands of the working classes. Some of these lectures are before us, published by Messrs. Collins in an extremely neat and attractive form, and at so low a price that every one can enjoy them. The advantages given by the press of to-day are here strikingly shown. Here are a series of lectures by some of the best scientific men in this country, faithfully reported, well printed on good paper, with numerous capital illustrations, and the thirty or forty pages stitched in stiff covers for threepence each! We hope the public will not be slow to avail themselves of this boon. It would be presumptuous on our part to criticise the lectures themselves, except to say that they will be found within the apprehension of any intelligent person, and that the names of the lecturers are the best guarantee of their solid and striking character. We gladly bring these lectures before the notice of our readers.

The Natural Foundation of Religion. By JAMES SAMUELSON. (London: Longmans.) Mr. Samuelson, whose large acquaintance with the scientific literature and scientific men of the present day entitle him to a respectful hearing, in a brief but thoughtful essay has shown how the results of modern research yield additional evidence of the existence of a Divine Intelligence pervading nature. This little book may indeed be regarded as a supplement to Paley's "Natural Theology." The spirit which has led to the publication of this essay is no less admirable than the way in which the author has accomplished his task.

The Worth of a Baby. By HESBA STRETTON. *Michel Lorio's Cross.* By the same Author. (London: H. S. King and Co.) Miss Hesba Stretton is an authoress too well known to need any word of praise from ourselves. In the little books before us we find the same touching pathos that characterised "Jessica's First Prayer." How Apple Tree Court was won, the tale which follows the "Worth of a Baby," gives a vivid and very natural sketch of how an earnest man through the singing of his son was able to reclaim one of the worst dens of vice and outrage. "Michel Lorio's Cross," and

"Left Alone," show the strength of character and patient endurance of a Christian man and woman, but these last are perhaps a little too far-fetched and unnatural to be so generally useful as some of Miss Stretton's other tales.

FOREIGN MISCELLANY.

The Prussian Lower House has passed the second reading of the Imperial Railway Bill by 206 votes against 165, after a debate of above six hours.

It has been decided by the Commissioners of the Philadelphia Exhibition to close the buildings and grounds on Sundays.

Herr Delbrück, the President of the German Chancellery, has sent in his resignation, which has been accepted by the Emperor William. The resignation has caused a profound impression in political circles.

A telegram was recently received which announced that seventeen of the persons implicated in the murder of Mr. Margary were to be executed at Bhamo on the 5th of next month, in the presence of a British escort. Doubt is now thrown upon this statement.

COUNT ARNIM.—The Potsdam Disciplinary Court on the 27th divested Count Arnim of his official rank, and dismissed him from the Imperial service without pension or emoluments. The new trial of Count Arnim for treason will be held on the 11th of May.

MORE WEST AFRICAN DIFFICULTIES.—Recent advices from the West Coast of Africa announced that the King of Dahomey had been fined by Commodore Hewitt 500 puncheons of palm oil, valued at 6,000*l*, for the outrages on British subjects committed in his dominions, and that the time for payment was to expire on the 1st June. We now learn that the King has refused to pay the fine.

THE FUNERAL OF MADAME BLANC. wife of the distinguished democrat of Paris, took place on Tuesday last week, and was made the occasion of an extraordinary demonstration. The streets through which the funeral proceeded were almost impassable from the dense throng of human beings, estimated at over two hundred thousand people. M. Victor Hugo delivered a short address at the grave. The demonstration was strongly political.

THE SLAVE TRADE AT ZANZIBAR.—Information received at Plymouth reports the serious illness of Dr. Kirk, Consul at Zanzibar. A great blow has been inflicted on the slave trade by the capture of three more dhows, and by the fact that three Arab crews have been taken to Portuguese territory, and there sentenced to five years' imprisonment, instead of the almost nominal punishment they would have been awarded at Zanzibar. The *Thetis* captured a dhow with ninety slaves, bound from the Mozambique Channel to Madagascar.

INTERNATIONAL ARBITRATION.—A large meeting was held at Vienna on Thursday of members of both Houses, invited by Señor Marcoartu, formerly a member of the Spanish Cortes, at which resolutions were passed in favour of international arbitration. It was also resolved that a Congress should be held of delegates from the various European Parliaments, to advocate the reduction of the large and expensive armies which are now kept in Europe. A committee of nine to carry out the resolutions of the meeting was appointed.

Cleanings.

THE JUBILEE SINGERS.—This company of coloured vocalists having completed a provincial tour, gave a concert at Willis's Rooms on Wednesday, under the auspices of the Freedman's Mission Aid Society. The singers, it will be remembered, are students of Fisk University, and have during the last four years succeeded in obtaining enough money to build Jubilee Hall, and purchase a permanent site for the university, at a cost of over 20,000*l*. They are now endeavouring to raise an endowment fund, as well as a sum of 10,000*l*, for the erection of a missionary hall to bear the name of Livingstone, in recognition of the interest the great traveller evinced in the abolition of slavery. The Earl of Shaftesbury presided at Wednesday's concert, and there were also present Her Royal Highness Princess Louise (Marchioness of Lorne), the Duke and Duchess of Argyll, and family, and several other persons of distinction. The noble Chairman, in a few introductory remarks, explained that the singers had gained much success in the provinces, but were unwilling to quit England without renewing the acquaintance of their London friends. For that purpose they intended to have a short metropolitan season, being actuated by the same high purposes as when they began their noble work. They had tasted freedom, religion, and education themselves, and were now doing what they could to enable all their coloured brethren and sisters in the Southern States of America to enjoy the same advantages. The concert included the best of the slave songs and pieces introduced by the singers into this country, which were highly appreciated by the distinguished audience. The President of Fisk University, Mr. Cravath, in the interval between the first and second part of the concert, explained the position and prospects of the Institution, and the share which the Jubilee Singers had taken in the work. At the close of the concert a vote of thanks was, at the suggestion of Lord Shaftesbury, tendered to the singers.

THE FRUIT GARDEN.—On the morning of the 15th of April the thermometer registered 8 deg. of frost, and gooseberries and currants, being about flowering, have sustained some injury. The bunches of the currants only now show a few blossoms likely to produce fruit at the points, all the earliest opened flowers being destroyed. All the young gooseberries are likewise injured at the top of the bushes, but the foliage saved those lower down. Pears, plums, and cherries had not opened their flowers at the time, but they are as yet apparently safe.—*Garden.*

MENDELSSOHN.—The handwriting of Mendelssohn was beautifully neat, and the manner of his correcting the proofs of his printed works excessively careful and painstaking. The same may be said of his very extensive correspondence. Few men, probably no composers, ever wrote more letters—they must have been a tremendous tax upon his time and patience—and yet the smallest note is as accurately expressed and carefully written as if it were a State paper. In composing he made few sketches, but built up the whole in his mind, and then, when writing down the score thus mentally prepared, rather invited his friends' conversation than otherwise. "Pray come in," said he on one occasion, "I am merely copying." On the other hand, he was fastidious to a fault in allowing his music finally to leave his hands for the publisher. The beautiful Italian symphony was kept back by him till his death, the "Walpurgisnight" nearly as long, and some of the finest numbers of "Elijah" and of the "Hymn of Praise" were added after the first performance. No musician more thoroughly appreciated the maxim that what is worth doing is worth doing well, or more consistently carried into practice.—*Macmillan's Magazine.*

THE CURE FOR COLDS IN THE HEAD.—It would seem as if the cure for those worst of small nuisances, colds in the head, which Dr. Ferrier, of King's College, suggested in the *Lancet* of this day fortnight (April 8), might prove to be a remedy of very great value. It is a snuff—a white powder—composed of the following ingredients:—Hydrochlorate of morphia, two grains; acacia-powder, two drachms; trisnitrate of bismuth, six drachms—the whole making up a quantity of powder of which from one quarter to one-half may be safely taken, if necessary, in the course of twenty-four hours. Dr. Ferrier says that with this snuff he has twice cured himself of very violent colds, once indeed by taking trisnitrate of bismuth alone, which is a very powerful remedy for catarrh of the mucous membrane and is the most important ingredient in this snuff. Dr. Ferrier mentions two other persons who were cured of violent colds by the same snuff, and to these instances we may add that of the present writer, who, having a very violent cold coming on, with the sensation of weight in the temples, and the usual disagreeable feeling in the throat, as well as ordinary catarrh, made trial of Dr. Ferrier's remedy one evening, and got up on the following morning completely free from cold, which has not since recurred. The snuff, instead of increasing the tendency to sneeze, almost immediately begins to diminish it.—*Spectator.*

CURE FOR "JOGGLING."—It is proposed by the School Board for London to establish a special school for truants, and this scheme might with advantage be supplemented by a plan which, according to the *New York papers*, has lately been suggested for keeping order in schools by means of electricity. This remarkable invention has been designed for the purpose of curing boys of the practice of "joggling" or pushing in school. In the seat of each school-room chair is placed a small metallic plate connected by a wire with a galvanic battery placed within the teacher's reach. Every alternate chair is connected with the positive pole of the battery, while the remaining chairs are connected with its negative pole. When a boy addicted to "joggling" seats himself on one of these chairs, he is, of course, in close contact with the metallic plate, and though it is possible that the mind may be thereby gently stimulated, he experiences no shock, until the great adversary tempts him to "jogg'e," and he stretches forth his hand surreptitiously towards his neighbour. The consequences then are frightful. The moment that he touches his intended victim the galvanic circle is completed, and the unseen torturer has them both in an inexorable grasp. The yells of contemporaneous human agony stifle the schoolroom, and the teacher beholds the "joggler" and the "joggled" writhing in anguish and unable to break the bond that holds them in contact. When this spectacle has been fully seen by every pupil, and the teacher has improved the occasion to point out the wickedness of "joggling," he breaks the current, and the victims are released.—*Pall Mall Gazette.*

HOLLOWAY'S OINTMENT AND PILLS.—Judicious Management.—Though it is impossible, in this climate of changing temperature, to prevent ill-health altogether, yet its form and frequency may be much mitigated by the early adoption of remedial measures. When hoarseness, cough, thick breathing and the attending slight fever indicate irritation of the throat or chest, Holloway's Ointment should be rubbed upon the parts without delay, and his Pills taken in appropriate doses, to promote its curative action. No catarrhs or sore throats can resist these remedies, which arrest and prevent inflammation extending to the chest, there to breed bronchitis, emphysema, pneumonia, asthma, or consumption, and destroy lives seemingly the fullest, richest, and most promising.

KINAHAN'S I.L. WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's I.L. Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

HAYWARD-BRADEN.—April 19, at the Congregational Church, Ealing, by the Rev. W. Braden, of Weigh House Chapel, London, brother of the bride, Robert Hayward, jun., of Ongar, Essex, to Lucy, youngest daughter of the late Robert Braden, Esq., of Ealing.

BENNETT-GASKELL.—April 22, at the Rosalyn-hill Chapel, Hampstead, by the Rev. Dr. Sadler, James Robert Sternale Bennett, M.A., Assistant Master at Sherborne School, second son of the late Sir William Sternale Bennett, D.C.L., to Mabel Agnes, eldest daughter of the late John Dakin Gaskell, Esq., of North-hill, Highgate.

BINYON-CROSFIELD.—April 26, at the Friends' Meeting-house, Southport, T. W. Binyon, of Henwick grove, near Worcester, to Edith E., daughter of H. and Elizabeth Crofsfield, of Oaklands, Aigburth, near Liverpool.

GAYFER-NASH.—April 26, at the Congregational Church, Uxbridge, by the Rev. E. Jukes, assisted by Rev. J. Flower, Basingstoke, late of Beccles, Arthur George Gayfer, M.A., F.E.S., Cave House, to Fanny, eldest daughter of the late John Nash, St. Andrew's, Uxbridge.

KYD-GALL.—April 26, at 30, Pollock Street, Glasgow, by the Rev. David Solomon, assisted by the Rev. John Douglas, the Rev. William Anderson Kyd, M.A., of Amble, Northumberland, to Amelia Atkinson, daughter of Mr. Adam Gall, Glasgow.

MACPHERSON-GREENLEES.—April 27, at Park Church, Highbury, by the Rev. John Edmonds, D.D., Alexander Macpherson, St. Paul's-churchyard, and College-hill, Highbury, to Kate, daughter of Robert Greenlees, 14, Milner-square, N.

ROGERS-PEARSON.—April 27, at the United Presbyterian Church, St. John's-wood, by the Rev. Samuel Pearson, M.A., brother of the bride, Harry, son of James Anthony Rogers, of Watford, to Maria, second daughter of the late Henry Pearson, of Abbey-gardens, St. John's-wood.

JENKINS-SCOTT.—April 27, at Streatham-hill Congregational Church, Henry Davenport, second son of John Jenkins, Esq., Fulshaw, Cheshire, to Alicia Eliza, only daughter of the late Edward Scott, Esq., of Tulce-hill.

ROBINSON-GOTCH.—April 27, at Cotham-grove Chapel, Bristol, by the Rev. J. G. Greenhough, assisted by the Rev. Richard Glover, Edward, third son of Elisha S. Robinson, Esq., of Sneyd-park, near Bristol, to Katherine Frances, eldest daughter of the Rev. Dr. Gotch, of College-house, Stoke's-croft, Bristol.

DEATHS.

LONG.—March 25, in the District of Moorshedabad, Bengal, of cholera, G. R. Long, C.E., second son of George Long, of Clapham Park.

KIRBY.—April 27, at Oxford, aged 53 years, Caroline, widow of the late James Kirby, junr., of Leicester. Friends will kindly accept this intimation.

PICKERING.—May 1, Thomas Pickering, of Royston, Hert, in his 80th year. Friends will please accept this intimation.

BURGIS.—May 1, at Chandos House, Leamington, in her 17th year, after a long illness borne with great patience, Kate Mary, eldest daughter of C. R. Burgis (Treasurer of the Holly Walk Church) and Emma his wife. She sleeps in Jesus.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of lozenges. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. boxes (by post 8 or 15 stamps), and tins, 1s. 6d., labelled, JAMES EYRE and CO., Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London.

A REWARD OF £20 is offered by Messrs. Reckitt and Sons of Hull and London, for information that shall lead to the conviction of any person selling imitations of their Paris Blue in Squares. It is easy to detect the cheat, as the Paris Blue "used in the Prince of Wales' Laundry," is only genuine when sold in squares wrapped up in pink paper bearing I. Reckitt and Sons' name and trade mark.

"We are enjoined not to hide the discovery of blessings found by the way. Therefore let us give publicity to the special boon of No. 2 Hindoo Pen, in order that it may pass on from brother to brother. They are a marvel."—Sun. 1,800 newspapers recommend the pens of Messrs. Macniven and Cameron. To be had everywhere, 6d. and 1s. per box. The Patentees caution the Public to beware of parties offering spurious imitations of these pens. Macniven and Cameron, 23 to 33, Blair-street, Edinburgh.

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November, 1874.

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VOL. XXXVII.—NEW SERIES, No. 1589.

LONDON: THURSDAY, MAY 4, 1876.

GRATIS.

ANNUAL MEETINGS OF THE LIBERATION SOCIETY.

At the Council Meeting of the Liberation Society, held at the Memorial Hall yesterday afternoon, there was an unusual number of members from the country. The Library, in which the Council met, has been decorated in a manner suggesting at once the appropriateness of selecting such a place of meeting. The portraits of the fathers of civil and religious freedom look down upon us. While much cannot be said in praise of the artistic merits of these compositions—which are bad copies of sometimes not over-good originals—the design is both good and generally effective. Here are the likenesses of the men who, by their faith and their suffering, won for us that measure of freedom which we now enjoy. Here are Oliver Cromwell and John Hampden, Baxter and Calamy, Kiffin and Watts, Owen, Howe, Henry, Flavel, and Sylvester. William III. and Queen Mary appropriately occupy places of honour. Two men to whom, in recent years, we have owed much—Lord Holland and Lord John Russell—are in the centre of the gallery. There are some later portraits, but of men whose names are scarcely yet recorded in history.

The Council meeting is one for reporting the work of the year, for calmly discussing the demands of the present, and to offer suggestions regarding the work of the future. Mr. Ellington opened it in a vigorous, clear, and sanguine speech, suggesting, however, that this was not a time for reaping, but rather for sowing; and that idea was to a great extent prominent in the Report and in the subsequent discussion. It simply means that the Executive Committee do not expect immediate legislative success, but that, instead, they are so working as to ensure such success. The report, detailing what had been done, was received with unmistakable satisfaction. The increased organisation of the society, the number of meetings held, the publications circulated, the augmented income, the vigilant political work, the tone of public feeling—all these references were naturally such as to afford satisfaction as well as to sharpen resolve. The brief speech of Mr. Henry Lee, in moving the adoption of the report, brought out two points—the growing interest taken in the Establishment question by working men, and the manner in which the present Government was furthering the movement. "If," said Mr. Lee, "we want to get a number of working men together in Manchester, we have only to call a disestablishment meeting," while, as he remarked, the "reactionary and revolutionary" policy of the present Government was forcing the Establishment question to the front. Mr. Crosskey followed, giving expression to what all felt with regard to the workers of the year, that they had "done a noble work with an noble devotion." He spoke, also, of the national character of the movement, and made an effective reply to Dean Stanley on comprehension—probably felt to be all the more effective because some with whom Mr. Crosskey is in communion, have been taken with the comprehensive theory, and have not got rid of these illusions. Mr. Henry Richard was received as he should be—we need not describe how. If the hon. member had attended only to raise a warning voice to the leaders of the Liberal party of the future present before him, respecting the Government Education Bill, he would have done effective service. He pointed out that while Lord Sandon, as representing the Government, approved of compulsion, he did not approve of school boards, and how the religious liberty of the poor might thus be placed in danger. Dr. Hutton, of Paisley, reported favourably of Scotland—how that Free Churchmen were moving with considerable speed in the direction of disestablishment, and how there was a great development of zeal in the same direction in the United Presbyterian; and, on the whole, that Scotland was moving forward—he did not say that it is Dr. Hutton himself who is mainly keeping it in movement. A few words from Mr. Earp and Mr. Murphy, and the report was adopted.

The Burials question was next brought up, the Rev. J. H. Millard said what must be iterated and reiterated—that those who did not live in the

rural districts could not understand the importance of the burials measure. It seemed, however, that those who do live there, are reading the signs of the times as hopefully as others, for Mr. Millard could report a softening down of asperity. All were glad to see Mr. Robinson, of Bristol, but were disappointed that he only formally seconded the resolution moved by Mr. Millard.

Mr. Lyulph Stanley has made the Universities question his own. His speech at the Council was firm and clear in mastery of detail, would act as a tonic if a tonic were needed. If any illusion still exists concerning the present character of Lord Salisbury's bill—even since the last amendments were, as Mr. Stanley expressed it—"sprung" upon the House of Lords—Mr. Stanley's explanation will have dispelled it. This is another instance of what good may be incidentally done by a "reactionary" policy.

Time had passed, and more rapidly than usual during these proceedings. Subsequent speakers took this into account. Mr. Hannay, who can say something so well, said nothing; Mr. J. S. Wright made a very few remarks on the education question, vigorously protesting against the education of the poor being left in the hands of the clergy. Mr. Illingworth took up the same topic, urging preparation to oppose Lord Sandon's measure even if the settlement of the Education question were to be postponed in consequence; Mr. Stafford Allen emphatically but briefly endorsed the same view, as also did Mr. Schnadhorst, of Birmingham. It is evident that there is equal unanimity and resolution. The adoption of the rules for the constitution of the next Triennial Conference closed the proceedings of the Council.

The Executive Committee had reported the greatest amount of work ever done by the society; and the meeting at the Metropolitan Tabernacle in the evening, must have given them the assurance of a steadfast, enthusiastic, and increasing support. No such meeting, within our observation, has ever been held in connection with the movement—at all events in London. Before the proceedings commenced the building was crowded from floor to ceiling. Probably, about seven thousand persons were present, but the *Times* reporter, this morning, estimates the number at between seven and eight thousand. The enthusiasm was something refreshing. There may be political apathy elsewhere: there was none there. The fact that there is no political apathy with regard to this question was a staple subject of reference by various speakers during the evening. There will be another opportunity of commenting upon this meeting, and we have only space for a brief reference to it. Mr. Chamberlain had the reputation of an old and well-known friend who had done much, and from whom much is expected; but having called upon the secretary to make his statement, he sat down. Mr. Carvell Williams's address was what it always is, complete, proportioned, vigorous, and grave yet humorous. At its conclusion Mr. Chamberlain rose. He probably more than realised the expectations that had been formed of him. Rarely has a fitter, very rarely an abler, speech been made upon the Liberation platform. This judgment will, we are sure, be endorsed by the reader. It will be seen that Mr. Chamberlain treated the subject from political and social points of view. Dr. Landels gave himself scope to treat certain ecclesiastical aspects of the question. The appearance of Dr. Raleigh on the platform of the Society excited in many minds great interest. Dr. Raleigh had taken this step, as he said, with reluctance, but felt compelled to take it. He was, too, in ill-health, and had risen from a bed of sickness to come to the meeting, although the meeting did not know this until Dr. Raleigh closed his speech. Had the meeting possessed but average patience they would probably have had a speech which it would have been difficult to place second to any other. Mr. Hopwood spoke vigorously. Mr. Lyulph Stanley dealt well with the various aspects of the education question; Mr. Jenkins spoke with remarkable freshness and point; and Mr. Blake, the new member for Leominster, kept the meeting well up with the vigour and humour of his references to his recent candidature. Every speaker had something to say on one point—that this question must be the question for the Liberal party of the future. A few words from Mr. Henry Lee, a few more from the Chairman, and people went home—every one of us, we hope, to begin work again without delay, so as to have more to report next year.

MEETING OF THE COUNCIL.

The annual meeting of the Council of the Liberation Society was held yesterday afternoon at the Memorial Hall, Farringdon-street. There was an unusually large attendance of members present. Mr. H. R. Ellington, one of the treasurers of the society, took the chair, and amongst the gentlemen present were Mr. Henry Richard, M.P., the Hon. E. Lyulph Stanley, Messrs. T. Chatfield Clarke, Peter Bayne, Stafford Allen, John Clapham, A. Hawkins, Philip Crellin, E. Smith, A. H. Haggis, W. H. Leonard, H. N. Lay, John Templeton, John Edwards, A. Vernon, A. Dunn, H. M. Heath, C. H. Elt, J. M. Hare, Chas. S. Miall, H. S. Skeats, J. E. Ashley, and the Revs. Dr. Edmond, Dr. Morrison, A. Hannay, Edward White, J. G. Rogers, W. S. H. Fielden, R. Spears, G. M. Murphy, Marmaduke Miller, R. Macbeth, D. Jones, E. Dethie, D. Davies, Benjamin Waugh, E. Minshall, F. J. Hartley, all of London and neighbourhood; Sir Peter Spokes (Reading), and A. Illingworth (Bradford), Hugh Mason (Ashton), Henry Lee (Manchester), E. Grimwade (Ipswich), J. S. Wright, F. Schnadhorst, and Rev. H. W. Crosskey (Birmingham), E. S. Robinson (Bristol), Alfred Norris, W. Baines and G. H. Baines (Leicester), R. Whibley (Sittingbourne), J. E. Liddiard (Hastings), G. H. May (West Cowes), H. Earp (Melbourne), J. E. Pearce (Southampton), J. F. Alexander and Mr. J. B. McKerrow (Manchester), N. P. Sharman (Wellingborough), Joseph Nunneley (Market Harborough), Mr. R. W. Boarer (Folkestone), G. Carruthers (Bedford), Goodeve Mabbs (Nottingham), James Wicks, jun. (Colchester), Dr. Hutton (Paisley), G. Pearson, and Dr. Guthrie (Glasgow), R. H. Brooks (Banbury), H. Dewey (Hartlepool), the Rev. S. Giblett (Morecambe), A. Ransom (Hitchin), F. A. Carter (Maldon), J. H. Gordon (Darlington), Thomas Shipley (Burnley), W. Griffith (Derby), J. B. Walker, of Melbourne, Australia, &c. During the proceedings Mr. Edward Miall entered the room, and, on taking his seat on the platform, was received with much applause.

The CHAIRMAN said they were not met to enforce their principles, but rather to stimulate one another in the work which they were called to do, and to tell what had been done during the past year. At the same time it must be a great gratification to them to observe the growing recognition of the great principle which this Society was established to carry into execution. They met it not only in society but in all manner of places, in all kinds of literature, and in some very unexpected quarters. He supposed some of them had read the life of Norman M'Leod. He was very much struck with a short sentence made in some remarks in regard to the law of Sweden, and coming from such a man it was one of those indications how great principles would work themselves out in spite of all surrounding hindrances. He says:—"I am more and more convinced the longer I live, that the more perfect the Government, the less it should interfere with religion. If men won't do right because it is right what is the good of it? Give me freedom with all the risks." As M'Leod was one of the staunchest upholders of the Church in Scotland, he thought that was a tolerably good confession of faith—(cheers)—and they could accept it for what it was worth. With regard to the present condition of things, they must consider that this was rather a sowing time than a reaping time. They had had a great deal of barren ground to cultivate—a great deal of seed to sow; but they had had, however, a large number of labourers to do the work. (Cheers.) Some two years ago, the plan sketched out for future operations was that they should go into new districts. Through the larger means placed at their disposal, they had been enabled to go into some districts which would yield large moral results, but not pecuniary; and during that time they had been engaged in perfecting the machinery and sowing the seed in those districts, and the work had been one of the most effective in that respect. He might take that opportunity of expressing their thanks to the agents of the society for their diligence and earnestness. During the past year they had held the largest number of meetings ever held in connection with the society—(loud cheers)—and spread over a wider space. In fact, the characteristics of the work of the past year had been national and universal, and they had great thankfulness for what had been done. (Cheers.) Their thanks were specially due to Messrs. Dale and Rogers for their effective aid. (Cheers.) The number of publications issued in the past year had been beyond all precedent, as the society was endeavouring to produce an effect upon public opinion as well by this means as by agents. In such a work the exigencies arose daily, but their indefatigable secretary never lost an opportunity of availing himself of any chance that occurred. While congratulating themselves upon the amount of work which had been done, he thought they ought to express sympathy with some of their friends as to the rough reception they had met

with in various parts of the country. (Hear, hear.) Happily, however, their men were not the men to be set aside by a little noise, or one or two unsound eggs. (Hear, hear.) In receiving such treatment from their opponents they remembered that it was only a repetition of what had occurred in past times. All these questions passed through these several stages, and their friends must be content if their turn had come. Turning to their work in committee, he might make a passing reference to the formation of a special committee some time ago to prepare a practical plan of disestablishment. With regard to that the committee had given their most careful attention to it, and were most anxious to give the council a perfect report when it did come, rather than it should be hurried. (Hear, hear.) With regard to the Burials Bill, they could never forget the obligation they were under to Mr. Osborne Morgan. In addition, they had also to thank their opponents—for they had helped in the cause quite as much as their friends. Besides that there were a number of questions which would come under their notice—the Primary Education Bill, which would need great watching, the operations of the Charity Commissioners in respect to endowed schools, and the University Bill for Oxford. In connection with the latter they were deeply indebted to their friend Mr. Stanley—(cheers)—for the services he had rendered. Some modifications had been made in the bill the night previously, but they were obliged to look upon all these modifications as not being done to meet the public view, but in order to bamboozle those interested in having a good bill. In conclusion he had only to say that the work they were carrying on was stimulated by this feeling, that somehow or other so long as they had the Establishment, it seemed to them for ever encroaching upon the liberties and rights of those who stand outside of it, and that was one of the reasons why they would persevere to the end and why they desired the end. Their executive committee as well as themselves were as deeply and solemnly impressed with the greatness of the work as any of those statesmen who would be responsible for it. They knew that they had right upon their side, and, God helping them, it was their intention to brace themselves anew to the work, and to endeavour to see their ideal realised; and though perhaps it would not be in their day, it would in the days of those who followed them. (Cheers.)

Mr. CARVELL WILLIAMS then read the report of the Executive Committee, which commenced by referring to the favourable circumstances under which the society's work is now carried on. Whatever indifference may exist in regard to other public matters, ecclesiastical questions still excite the keenest interest. While other fundamental changes are but fitfully and feebly advocated, the cause of disestablishment has the support of a numerous and resolute host. Neither public events nor political exigencies have placed obstacles in the way of effort to prepare the public mind for the subversion of a system which is felt to be out of harmony with the facts and convictions of the time. The society's machinery is described as almost complete. A staff of nearly forty persons is so located as to include every part of the kingdom, and to form a network of agencies, available for local purposes, while acting under the guidance of the central organisation. The agitation has been not only extended, but more persistently maintained; and many of the local organisations have acted with greatly increased vigour. As a result, there has been more variety of procedure and spontaneous action than previously. Of the meetings and lectures it is said:—

The public platform has been used during the past year with unflagging vigour; the number of meetings and lectures having been increased from seven hundred to nearly a thousand. These have included every county in England save one; and while very few large towns have been omitted, the number of small places and rural parishes visited by the society's representatives has never been so great. Such an amount of educational work would have been impossible without the co-operation of a body of lecturers and speakers, of whose ability and earnestness, combined with prudence and readiness of resource, the society must be justly proud. Among these may be named two gentlemen whose assistance has laid the committee and their constituents under special obligation.

The addresses of Messrs. Dale and Rogers are referred to in terms of high commendation, and it is stated that they expressly stipulated that they should receive no remuneration. Of meetings generally it is said:—

They have varied in respect to attendance, to the character and spirit of the audiences, and to the effect which they have produced; but they have nearly all shown that the questions of disestablishment and disendowment—and especially the latter—excite a degree of interest which a very few years ago did not exist. They have shown that those questions are taking that firm hold upon the judgment and the feelings of the people which precedes the political action required to bring about any great legislative change. Instead of apathy, there is eagerness, and frequently strong excitement. Churchmen, as well as Nonconformists, not a few of the Established clergy, and a still larger number of those whose interest in the matter is chiefly that of citizens, now attend the Society's meetings—sometimes to give a respectful, if not friendly hearing, and sometimes to reply to the arguments of the speakers,

and, if possible, to obtain a vote in favour of their own views.

The disturbances created at some of the meetings are spoken of in terms of just severity:—

Forged tickets of admission, the employment of men and boys of the lowest class to stop the mouths of speakers by brutal clamour, and sometimes a resort to personal violence, in which property is destroyed and life risked—these are the agencies which, during the past year, have, in too many cases, been employed to maintain for a longer period the existing system. "The tree is known by its fruits."

It is, however, added that it is a minority only of the members of the Church of England who would destroy the right of free speech, in order to maintain that Church in its present position. The majority, it may be assumed, desire that this controversy may be carried on without violence and unfairness, and would rather suffer defeat than avert it by unworthy means.

The printing-press has been used as extensively as the platform, and the various means resorted to are described:—

Last year, the summer months—when meetings cannot be held with advantage—were utilised by a systematic display, in nearly every watering-place in England and Wales, of carefully-prepared placards; which were thus brought under the eye of thousands of readers. As a further means of carrying their literature into new circles, the committee have lately inserted suitable matter in the advertising columns of journals which circulate largely among the working classes, and with evidently favourable results. The largest amount of printed matter ever sent out from the society's depot has been issued during the past year—the total number of publications being above 2,500,000 copies.

This extended work would have been impossible but for the special fund, the value of which had been fully shown. There had been an increase of above 1,000*l.* in the income of the year, and the receipts will, it is hoped, continue to keep pace with the opportunities afforded to the committee of doing new work, or of pushing old work in new directions. These are constantly presenting themselves, and though the committee may not trouble their friends with financial importunities, they wish it to be understood that, as fast as additional funds are placed at their disposal, they will find the means of wisely expending them for the more rapid advancement of their cause.

A section of the report is devoted to Scotland, where recent events had been less exciting than those of the previous year. The action of the Establishment since the passing of the Patronage Act is described, as well as that of the Free Church. The position of the leaders of the latter body is described as one of some embarrassment:—

They have not accepted the theory of voluntarism; though they now find themselves in practical alliance with professed voluntaries. They are, therefore, obliged to assail the Establishment on grounds of their own, which, because they are sectional, do not strongly affect the opinion of the country. The novelty of their position, coupled with the fear of division in their ranks, makes them shrink from the responsibility of hastening a change which they yet know to be inevitable.

The tendency of public events in Scotland is said to be surely tending in the direction of disestablishment:—

The discussions in assemblies and Presbyteries, the meetings and lectures, the pamphlets and tracts, the newspaper correspondence, the elections of the last twelve months, with such incidents as the statistical inquiries in Glasgow and other towns, and the suggested disposal of the Glasgow City churches—all these indicate that the anomalies, and the injustice, involved in the existence of the Establishment must come to an end, and that some unlooked-for event may at any time precipitate the issue.

An important statement is made respecting the special committee on disestablishment appointed some time ago:—

Their report will be ready for the consideration of the general committee before the summer holidays, and will probably be made public at the commencement of another season. In the meantime, there will be published some valuable information respecting the nature and extent of the various descriptions of property in the possession of the Church of England. It has been collected with great care and labour, and may be expected to be of considerable utility, in preparing for a discussion of the principles on which any measure of disendowment should be based. It may also be advantageously studied in connection with the startling facts contained in the able speech of Mr. Jenkins, last session, in moving for a committee of inquiry into the mode in which the disendowment of the Irish Church was effected.

The history of the burials question, in the last and in the present session, is sketched at length, and it is stated the committee themselves were so well satisfied with the tendency of what had transpired in diocesan and other conferences, that they were content to be passive, though deeply interested, spectators of the proceedings; and it was not until the session had commenced that they felt it necessary to make known their views. The proceedings in connection with Mr. Morgan's resolution are described, and of the supposed policy of the Government it is said:—

It is not probable that the English people will shut up thousands of churchyards, most of which would be available for generations to come, and will incur the expense of providing cemeteries, in deference to either the claims, or the fears, of the clergy and their adherents. They will take a broader view of the admitted necessities of the case, and insist on treating the parochial burial places as the possession of the parishioners, and not of a Church; and they will do so in the belief that that which is demanded by justice, and by charity, will also prove to be politic and safe. The Prime

Minister asserts that he is constrained to oppose the promoters of the Burials Bill because they are aiming, not so much at the opening of the churchyards, as at the destruction of an Establishment. He has supplied its opponents with a new reason for persistence in their course; since what he admits to "savour of bigotry and intolerance" is declared to be essential to the maintenance of the institution which is assailed. In the interest of peace, and of religion, as well as for the sake of the many who suffer from its operation, the committee have honestly sought the abrogation of the existing law; but if it is to be maintained, not for its own sake, but to prolong the existence of a Church Establishment, they, at least, will have no reason to regret the continuance of the struggle.

University reform is the next topic, and the bill dealing with Oxford University is described. The efforts of the Liberal peers to improve it have been but partially successful, and when the bill reaches the House of Commons it will be the duty of the friends of religious equality to renew their efforts. In doing so they will have the co-operation of those who, in the interests of learning, as much as from a sense of justice, wish the national Universities freed from the "restrictions, tests, and disabilities," by which—in the language of the Act of 1871—"many of Her Majesty's subjects are debarred from the full enjoyment of the benefits of the Universities, so that they may be rendered freely accessible to the nation." Their interests in this matter coincide with those of the entire community, and they are asking for themselves nothing which they do not wish to be in possession of others also.

The action of the Charity Commissioners in regard to endowed schools, and also of the Education Department, is spoken of as affording grounds for dissatisfaction, and the forthcoming education bill of the Government is anticipated with apprehension.

Lord Sandon has already condemned, what he terms, "the fatal principle of universal school boards, and it is, therefore, possible that it may now be proposed so to extend the principle of compulsion as, in nearly all the rural parishes, to force attendance at Church of England schools. This, at least, is certain—that a large number of the Established clergy, and of their adherents, are more and more showing themselves to be opposed to a really national system of education. In some cases their opposition shows itself in determined resistance to the appointment of school boards, and the provision of Board Schools; in others, in discreditable attempts to use the machinery of a school board in the interest of denominationalism, rather than of education. Their zeal for the instruction of the people is limited by a regard for other than educational interests; so that two opposing influences, both maintained by national resources, occasion a conflict which seriously hinders a great national work. The obstacle will, no doubt, ultimately be removed, but it will not be removed without great effort and unflinching firmness.

Several Parliamentary measures relating to the English Establishment are referred to, as dealing with evils which exist only in an Establishment, and which defy the efforts of ecclesiastical reformers. The failure of the Bishop of Peterborough to abate the grosser scandals connected with the patronage system is specially commented upon.

Whether or not, the Bishop of Peterborough has still to learn that, not till the Church of England has been disestablished, will it be cleansed from this terrible stain, that fact must be evident to those who reflect on the pecuniary interests which are bound up with the whole Patronage system. The difficulties which are insuperable would then vanish, and a Church liberated from State control would, in the first hour of its freedom, cast away that which for centuries has been her weakness and her reproach.

Other causes of dissatisfaction existing in the Church are dealt with in the closing passages of the report which are as follows:—

The Public Worship Regulation Act has practically been in operation for only a few months; but whether the litigation to which it will lead be on a large or only on a small scale, the mere passing of the Act has produced a bitterness of feeling, which finds expression in language unfamiliar to those who are accustomed to obey the laws, and to respect the tribunals, of the country. The first judgment of the newly-constituted court has, it is asserted, impressed upon that court "the foul stigma of Erastianism," and the judge himself is the subject of ridicule and abuse. There are other minds on whom as deep an impression has been made by the course of recent events; though they speak with a greater sense of responsibility, and in dignified and measured terms. That the question—"Is the Church of England worth preserving?" should have been deliberately put in influential quarters is of itself significant; the significance being increased by the fact, that the answer in the affirmative is based on contingencies hardly likely to be realised. The anxiety of the bishops and others to repress litigation is evident; but the organisation which was established to uphold Protestantism by means of litigation is jubilant at its supposed success, and has yet to learn that the weapons of its warfare are utterly inefficacious. New elements of strife are, therefore, likely to be cast into the already seething caldron of the Establishment, and there will still be witnessed the spectacle of a national institution maintained contrary to the wishes of a large part of the nation, and itself divided, and full of disorder and discontent.

The effect which will be produced on thoughtful minds throughout the community may be confidently anticipated. The question put by Mr. Gladstone, "whether the civil endowment and status of the Church are unfavourable to the effective maintenance and propagation of the Christian faith?" will receive an answer in the shape of facts, and of occurrences, which will demonstrate that the Christian faith is jeopardised by the agencies employed for its support. Additional churches and bishops, new endowments, and activity and liberality on the largest scale, will not put an end to the many scandals, or diminish the antagonisms, which now distinguish the Church of England from

other churches of Christendom. On the contrary, increased life and vigour will, of necessity, aggravate existing difficulties, and the passionate cry for liberty will swell louder and louder, as the Church finds increasingly how much she is fettered and degraded, and how little she is helped, by her subjection to the State.

It would, however, in the judgment of the committee, be a serious mistake to count on quarrels within, or on secessions from, the Church Establishment as the agencies most likely to bring their own labours to a close. Many influences will combine to accomplish that result, and it would be unwise to place undue reliance on, or to wait for, the movements of either ecclesiastical parties in the Church, or of political parties in the State. The duty of this society and of its supporters is plain. They have still to labour to inform and to convince all classes of the community, to awaken the public conscience, to create such an atmosphere of opinion and of feeling, as will presently make it impossible longer to defer the organic changes to effect which they have so long and so patiently toiled. They can already reckon up many successes. They have of late been gladdened by unequivocal signs of progress; but they have still to persevere, with all the calmness which comes of faith, and all the enthusiasm inspired by a just and noble cause.

Several passages in the report were heartily applauded, and Mr. Williams concluded amid loud cheers.

Mr. ELLINGTON, the London treasurer, then presented the annual financial statement. It showed that the income for the year had been 15,449l. 18s. 7d.; the expenditure, 14,370l. 9s. 5d.; and that there was a balance in hand of 1,179l. 9s. 2d. After having made the statement, Mr. Ellington explained that out-door work had almost exclusively occupied the committee during the year, and the sum contributed to the special fund had not yet been made up the full amount. Some districts had not yet been sufficiently dealt with, and these they proposed soon to take in hand, and they hoped the entire amount of the special fund would be raised. (Hear, hear.)

Mr. HENRY LEE moved the adoption of the report in the following resolution:—

The council receives, and adopts, the report of the Executive Committee, with the treasurer's account, with the greatest satisfaction. It commends the committee, and all who have been associated with them, for the unprecedented energy with which they have availed themselves of the present favourable opportunity for the advocacy of the society's principles, by means of both the platform and the press; believing that it has greatly increased public interest in the question of disestablishment, and that the result will be seen yet more decisively when that question is definitely submitted to the judgment of the electoral body. The council deeply regrets that, in so many instances during the past year, the supporters of the English Establishment have chosen to defend their cause by clamour, by violence, and by other discreditable means, and is deeply sensible of the value of the fidelity and courage with which the society's representatives have faced an opposition, the character of which indicates the consciousness of a failing cause.

He said that the report which had just been read was a record of valuable work done under circumstances which made its value so much the greater. The statement made as to the amount of money spent was not, he thought, unsatisfactory. If there had been a balance of 4,000l. or 5,000l. in hand, they might then have supposed that the executive committee were lacking in their duty; but the best plan of procuring the assistance of their friends outside was to spend the money wisely and usefully as fast as they got it, instead of storing it at the bankers. Their tracts and papers were now being read by the very class for whom they were intended—viz., the voters of the United Kingdom. Some poet had said that the changes of English society broadened down from precedent to precedent: they believed that changes were only to be secured after permeating the masses with those principles which they believed to be correct, and which they believed would be triumphant. In Lancashire the working men were beginning to take great interest in this question, and if you wanted to gather a large number of them together you had only to announce that it would be a disestablishment meeting, and they would come in numbers. (Hear, hear.) He thought they were indebted to the present Ministry for great advantages just now. They were forcing ecclesiastical questions upon them, and this reactionary but revolutionary policy would in the end be of service. (Hear, hear.)

The Rev. H. W. CROSSKEY seconded the resolution. Referring to the body of agents working in the society, he said that their's was a noble work, done with a noble devotion. Having referred to the national character of the movement, he proceeded to remark upon what Dean Stanley had said with regard to the Liberation movement, and what would be the effect upon Christians if it came to succeed. Dean Stanley had described this as persecution—a description which the speaker vigorously exposed, and contrasted the real persecution of the Nonconformists with the practical results of disestablishment. With regard to the dean's idea of a comprehensive church he held that people had no more right to establish a latitudinarian church to force it upon others than to establish any other church. With regard to disendowment he held that whatever they did they must not endow a new organisation. (Hear, hear.) All they had to do was to satisfy life interests by compensating persons. The Church of England must be left after disestablishment to be built up again by the free suffrages of those who loved it. He was glad to see so many persons of influence present

from all parts of the country. It was a proof of the zeal which animated them. ("Hear, hear, and cheers.")

Mr. HENRY RICHARD, M.P., who was very cordially received, in supporting the resolution, said he was glad to see so many gentlemen of position and influence present from all parts of the country. There was no question of great importance as bearing on their principles likely to be brought before Parliament at present; but there were perpetual manifestations of State-Church activity requiring the vigilant eye of their secretary, for the Establishment, like the poor, was always with them. (Laughter.) He was glad to think that their Liberal leaders regretted that they had not settled the burials question when in office. They would, he thought, be largely affected by the Education Bill to be brought in by Lord Sandon, who had kept his own secret admirably. He had shown, however, that he repudiated school boards, and that he was for compulsion. He (Mr. Richard) did not like compulsion, he would rather persuade men to send children to school. He hoped they would keep a vigilant eye on Lord Sandon, and that they would be prepared to protect those in agricultural districts who would otherwise be left unprotected. He believed theirs was the question of the time, and was glad to see it in such religious and earnest hands. (Cheers.)

The Rev. Dr. HUTTON, of Paisley, who also supported the resolution, thanked the society for the attention paid to Scotland, and expressed appreciation of the services of its Scottish agent. The state of things in Scotland was very encouraging. The chain of the Establishment had been lengthened, and that had stimulated it and developed much liveliness and energy. The present state of the Free Church was most interesting. He believed that the great majority of its ministers and members were moving, certainly, if not rapidly, in the direction of disestablishment. (Cheers.) The Free Church was an ambitious body, and other bodies were perhaps too deferential to it. The United Presbyterian body had conserved the anti-State-Church force of the country, but some slackness had been occasioned by the negotiations for union; but there had been much renewed activity of late. The other Nonconformist bodies were not sufficiently organised to give full effect to their convictions. It was essential that there should be close union between the anti-State churchmen of the north and of the south. (Hear, hear.)

Mr. EARP, of Melbourne, thought it would be well not to publish any scheme for disestablishment until it had been discussed at the triennial conference.

The Rev. G. M. MURPHY hoped that the placarding movement would be vigorously carried on in the large towns.

The resolution was then carried, and

The Rev. J. H. MILLARD, secretary of the Baptist Union, moved:—

The council unreservedly approves of the action of the executive committee in connection with the burials question during the present session; desires warmly to thank Mr. Osborne Morgan, M.P., and those who supported his resolution, and expresses satisfaction that, notwithstanding the utmost exertions of its opponents, the resolution has been defeated only by an indecisive majority. The council believes that public opinion is distinctly in favour of removing existing restrictions in the parochial churchyards, and will condemn any proposals to satisfy the requirements of the Established clergy by needlessly closing the ancient burial places, and compelling ratepayers to incur the heavy cost of providing new cemeteries, in which sectarian distinctions may be perpetuated.

He thought there was diminished hostility to the Burials Bill on the part of the Church of England, and a greater disposition to assent to a compromise. Even Canon Ryle showed signs of giving way. (A laugh.) The question was of great importance to the rural districts, and their cry should be, "No compromise!" (Hear, hear.)

Mr. E. S. ROBINSON, of Bristol, seconded the resolution, which was carried.

The Hon. LYULPH STANLEY moved the next resolution:—

The council regards the bill relating to the University of Oxford as a measure which fails to realise the intention of the Legislature to abolish ecclesiastical tests and disabilities at the national Universities, so that they may be "rendered freely accessible to the nation." The council objects to those provisions of the bill which will facilitate changes opposed to the purpose of the University Tests Act of 1871, and, inasmuch as large powers are to be entrusted to a body of commissioners in whom the friends of religious equality cannot be expected to place confidence, it considers it to be essential that in regard to clerical fellowships, and to the possession of all other offices and endowments, security should be taken for the removal of sectarian distinctions, and for the enjoyment of all the advantages afforded by the Universities without reference to ecclesiastical considerations.

He said that every stage of the bill had been full of surprises; Lord Salisbury, when beaten in one position, retreated to another. The speaker described some of the alterations made in the Oxford Bill on the previous night, when the exclusion of the headships had been given up. The moving of important amendments without notice was objectionable, and some of those just adopted took away what had been previously granted. The legal sanction given to the application of educational funds for the augmentation of college livings was most objectionable, as it would prevent the extension of higher education in the great towns. A further illustration of the animus of the bill was to be seen in the character

of the commissioners. He strongly objected to the choice of the Dean of Chichester. It was not an academical commission at all, but a High-Church one. (Hear, hear.)

The Rev. A. HANNAY, secretary of the Congregational Union, seconded the motion, thanking Mr. Stanley for the information he had given the council. The motion having been carried,

Mr. J. S. WRIGHT, president of the Birmingham Liberal Association, proposed the following:—

The council observes with great regret the continuance of efforts on the part of many supporters of the Establishment to prevent the development of a complete system of national education; either by opposing the formation of school boards, or by using board schools for denominational purposes. It regards with yet greater regret the apparent willingness of the Education Department to favour such an obstructive policy, and, in view of the promised educational measure of the Government, recommends the friends of religious equality to hold themselves prepared for any action which may be required by its provisions.

The clergy hated school boards, and it was most undesirable that compulsory powers should be placed in their hands. They must be prepared to resolutely oppose any objectionable provisions in the forthcoming bill.

Mr. A. ILLINGWORTH, in seconding the motion, said that, having to deal with an Act framed in the interests of sectarianism, the Education Department were not likely to carry it out in an unsectarian spirit. The friends of national education must look upon school boards as their sheet anchor; without which compulsion would be most dangerous. He would rather postpone the adoption of compulsion than put it in the hands of the clergy and squirearchy. It would be an unprecedented step, and give power to irresponsible bodies to fill denominational schools. (Hear, hear.)

Mr. STAFFORD ALLEN spoke of Lord Sandon's antagonism to school boards.

Mr. SCHNADHORST, of Birmingham, hoped they would be prepared for the immediate action which would probably be needed. The motion was then adopted.

Mr. CARVELL WILLIAMS introduced the last topic—the composition of the next Triennial Conference. He said that the committee considered that the method adopted at the last conference might be wisely adopted again. He, therefore, read the regulations for convening the last conference; after which

Mr. W. BAINES, of Leicester, and Mr. G. PEARSON, of Glasgow, moved:—

The council resolves that the Triennial Conference of the Society, to be held next year, shall be constituted in the same way as the last Triennial Conference was constituted, and authorises the executive committee to take the requisite steps for convening the same.

This having been carried, the Rev. H. CROSSWELL, of London, and Sir PETER SPOKES, of Reading, proposed a vote of thanks to the chairman, who acknowledged the vote, and closed the proceedings.

MEETING AT THE METROPOLITAN TABERNACLE.

The annual meeting of the society took place at the Metropolitan Tabernacle, Newington, on Wednesday evening, the 3rd inst. under the presidency of Mr. Joseph Chamberlain, Mayor of Birmingham. Every part of the large building was filled with an audience that throughout was attentive and enthusiastic.

Among the gentlemen on the upper platform were Mr. M'Laren, M.P., Mr. Richard, M.P., Mr. Hopwood, M.P., Mr. Jenkins, M.P., Lieut.-General Sir W. Coghlan, Sir J. Bennett, the Hon. Lyulph Stanley, Dr. Raleigh, Dr. Landels, Rev. J. A. Spurgeon, Rev. J. H. Millard, Mr. Alfred Illingworth, Mr. H. Lee, of Manchester, Mr. Titus Salt, of Bradford, Mr. J. S. Wright, of Birmingham, Mr. Grimwade, of Ipswich, and other gentlemen from the provinces, whose names are given in our report of the council. The upper platform being small, a large number of the society's leading friends occupied the reserved seats adjoining.

The proceedings were commenced at seven o'clock, and were protracted until nearly ten.

The Secretary, Mr. Carvell Williams, according to his usual custom, and in his wonted lively style, gave an extempore *résumé* of the operations which had been carried on by the society during the past year, and a statement of the position and prospects of the Liberation cause. He said that it was a significant fact that ever since the last general election the activity, and, in some respects, the success of the Liberation Society had been greater than at any previous period of the society's existence. The explanation was very simple, for the Liberal extremity had proved to be the [Liberationist] opportunity. The Liberal party were disorganised as well as defeated at the last general election, and they were disheartened also; but the disestablishment section of the Liberal party never lost heart, and it was better organised at the present moment than it had ever previously been. They had felt the last two years to be a great time for seed-sowing. They possessed good seed in the shape of powerful facts and sound arguments; and they had vigorous and skilful husbandmen in a staff of nearly forty agents who were scattered over the kingdom, so that no portion of the country was left untouched. It was not too much to say that the managers of the society could touch a spring in Serjeants' Inn

which would put in motion machinery from the Land's end to John o' Groat's. The public platform and the printing press were the instruments on which they had placed their main reliance, and they would always be the principal agencies employed by Englishmen who wished to effect great constitutional or other changes. During the year the society had circulated two and a half millions of copies of various publications. This was a number never approached in any previous year. They were discovering more and more that the field for that kind of work was absolutely boundless, and the distribution was limited only by the three significant letters, *f. a. d.* The income of the society had exceeded by upwards of a thousand pounds that of last year, and there was at present more than a thousand pounds at the bankers', but the whole of that sum was needed to meet the liabilities of the society. It was the intention of the Executive Committee to do as they had always done—namely, to go straight onward until the end was reached, being always straightforward and above-board, disclosing their whole case and concealing nothing. They had the firmest faith that in God's own time the conflict would be brought to an end by the complete realisation of the object for which they had been labouring for so many years. (Applause.)

The CHAIRMAN then said: Ladies and gentlemen, the interesting statement to which we have just listened from Mr. Williams will, I think, go far to encourage the most faint-hearted, and to convince the most sceptical of the necessity and importance of the operations of this society—a society which has lived through nearly the third of a century, and which, after a lusty infancy and vigorous youth, is now in the full maturity of its power, and has at least given a reason for its existence, and justified the wisdom and the foresight of its founder. My friend Mr. Edward Miall—(loud applause)—whose absence to-night in consequence of the state of his health this meeting will join with me in deploring, has reason to be proud of the society which he originated—proud of the mission which he confided to it, proud of the work which it has already accomplished, and proud of the proofs which it has given of its fitness to complete its task, and to achieve the greater work which still lies before us. (Hear, hear.) Now, I am aware that those who are hostile to our proceedings think that exultation at such a time as this is uncalled for and unseemly. Mr. Williams has reminded you that we were defeated at the last general election, and our opponents take it ill of us that, although cast down, we are not destroyed, and that we still give evidence of what appears to them to be an indecent vitality. (Laughter.) But you will remember, ladies and gentlemen, that the history of this great organisation, although it has been chequered by defeat, and although it has been marked [by times of depression, when Mr. Feeblemind has stayed by the way, and Mr. By-Ends has tried to jump with the temper of the times, has nevertheless been a history of continued progress and of successive victories of the great principles of religious equality. In the one generation during which it has existed we have seen the disabilities of the Jews removed; we have seen the abolition of the injustice of Church-rates, the Universities opened to Dissenters—the State-Church in Ireland disestablished—(applause)—and last, but not least, we have seen the passing of a measure which, whatever its defects, and whatever the shortcomings of its author, is still the foundation in this country of a national system of unsectarian elementary education. (Cheers.) Is it wonderful, then, that with such an experience in the past to appeal to, we should confidently look forward to the future, and that we should expect at no distant date the crowning of the edifice in the complete liberation of religion from all State trammels and control? (Applause.) We have successfully assaulted the outworks of the citadel. The time has come to march to the assault of the inner fortress; and we have to rally our forces for this final consummation. Now, ladies and gentlemen, we are not going to ignore the magnitude and the complexity of the issues we are raising. We are perfectly well aware of the greatness of the conflict, of the difficulties and dangers which lie in our way, of the sufferings and the sacrifices which we shall have to encounter. And it was no child's play to confront the traditions of three centuries, to attempt to subvert an institution which is deeply rooted in the hearts and the affections of a large portion of the population; and I say that, unless we believe that by the change we seek we shall promote the real happiness and welfare of the whole people of this country, we are not justified in attempting to promote so great a revolution—so fierce a conflict. Now, sectarian jealousy, at any rate, would be a mean and miserable motive for such an agitation as will follow our efforts; and the bitterness and the indignation which are provoked by occasional outbreaks of religious intolerance would not alone be sufficient to justify efforts which will rouse a passionate discord throughout the length and breadth of the land. Then what is our justification? Many persons will find it in the religious aspect of this question, and in the greatness of the religious interests which are involved; and I doubt not that some speakers who will follow me will do full justice to this side of the question. But, for my own part, I will forbear to dwell upon it now; and in the first place, because as a politician, I am naturally tempted to look rather to the political side of an agitation which must seek its solutions in political conflict; and secondly, because it seems to me that the religious

controversy is, in one sense, at all events, exhausted. Religious people have already taken sides, and those whom we have yet to convince, whose opinions are undetermined, are those whom neither church nor chapel can confidently reckon as its own—who refuse absolutely to be guided by sectarian or theological considerations, and who can only be reached through political argument. But, before I pass to this part of the question, this I think myself permitted to say, that it is in the interest of the whole nation, not of the sects alone; that if the State is to deal with religion at all, it should, at least, deal with it upon some honest and consistent principle. (Applause.) Any paltering with the truth, any compromise for peace' sake, any attempt to patch up a hollow truce with the supposed interests of Government—that I hold to be injurious to the national character. I think I can appreciate and understand the arguments of those who justify a State Establishment as a recognition by the State of Divine truth as it presents itself to their minds. I think I can respect, while I dissent from, the principles and doctrines of the original founders of the Church Establishment. But I have only scorn and contempt for those who, refusing to accept these principles, nevertheless would maintain the institution as a kind of moral police for the vulgar, and would endow with State funds, and would give State sanction to, what in their hearts they believe to be an ignoble superstition, only to be kept together as part of the machinery of Statecraft. (Applause.) And yet this appears to me to be somewhat the position which has recently been assumed by one of the ablest of our opponents, Mr. Matthew Arnold, has recently made a last speech and confession to the clergy at Sion House, before he retires from political strife, and devotes himself entirely, as he states it is his intention to do, to progress in grace and peace—(laughter)—virtues, by the way, which I think I am justified in assuming, a rigorous self-examination has taught him that he is singularly deficient in. (Laughter.) Well, now, many of the clergy of the Church of England say that Mr. Matthew Arnold has done more than any other man in his time to undermine the theological basis upon which this Church is founded; and yet we find him declaring that the institution should be maintained as a society for the promotion of goodness amongst those uncultivated and unlettered persons to whom some rude elements of theology are necessary in order to keep them out of the police-courts. (Laughter and applause.) Well, now, to my mind this argument is as inconsistent as it is immoral—(Hear, hear)—for if that be the justification of Church establishment, I cannot see why any religious body should be excluded from patronage, or why the Roman Catholics and the Dissenters should not be invited to take their share in the profits of the joint stock society for the promotion of goodness—(laughter and applause)—in which Mr. Arnold is about to invest the whole of his spiritual capital. (Laughter.) It seems to me that the Wesleyans in Wales and in Cornwall, and the Baptists and the Independents in thousands of country villages, have done at least as much for the promotion of goodness as the clergy of the Church of England—(applause)—and therefore Mr. Arnold's argument is an argument for concurrent endowment of all the sects, and not for the separate establishment of the church as by law established. Now, it seems to me that the State can do much for the promotion of goodness. It can, if it pleases, limit the facilities for excess in drinking—(applause)—facilities which have lured thousands and tens of thousands of its subjects to their ruin. It can promote habits of thrift and industry amongst the people; it can provide the working classes with better dwellings; it can enforce the education of the children. And all this it can do at a less cost than is now required to maintain an institution by which thought is fettered, and religious inquiry is prevented, which tends to promote disingenuous professions in its adherents, which divides the whole nation into hostile camps, and which throws obstacles in the way of all social, intellectual, and political progress. (Cheers.) Now, this comparison of what might be with what is includes our whole case against this political institution. Let us look a little closer at one or two of the heads of the indictment. I suppose all will admit that the strength of a nation depends upon its homogeneity—upon the harmony and union which prevails amongst all its component parts; but wherever you have a State Church—history teaches us, and the experience of all foreign lands confirms it—there you have a line of cleavage, running from top to bottom, through every rank and class of the nation, and separating us in all the various conditions of our life. This is a necessity of Church Establishment. The division, although always present, is not, perhaps, offensively manifest in our largest towns. In Birmingham, and in Liverpool, and in Manchester, the poor Dissenter can hold his own—(laughter)—is even called upon occasionally to fill important offices. (Loud cheers.) The Church ignores him at her peril, and to her loss. (Hear, hear.) But in the country districts this division exists, and hampers the work of every public institution and every private charity, and interferes with every social effort. (Applause.) There are many places in which churchmanship is a qualification for a justice of the peace, for the governorship of a gaol, for the chief of police, for a teacher in a board school, for a matron in a hospital, even for a porter in a village workhouse. (Laughter.) This separation affects all Christian charity

and philanthropic work. It is the precedent to relief. It is, in many cases, the key which unlocks the stores of the clothing society and the cellars of the coal club. Some time ago, in answer to questions which appeared in a Church newspaper, a clergyman of the diocese of Winchester replied that, in his opinion, Dissenters ought not to be visited, inasmuch as they had elected their own prophets to prophesy unto them smooth things, and to speak deceit. (Laughter.) Neither, in his judgment, ought they to receive the alms of the faithful. "Of course," he added, "if a Dissenter be sick and send for the parish priest, the latter ought to visit him in order to convert him to the Gospel—(laughter)—to obtain from him an acknowledgment of his schism, and then to baptize him." (Laughter.) Now that, ladies and gentlemen, appears to me to form part of a new Church commentary on the Gospels. A Dissenter may be hungry and ye shall give him no meat; naked, and ye shall not clothe him; sick, and in prison, and ye shall visit him in order to obtain an acknowledgment of his schism. The evil does not end there. It even interferes with business relations. (Hear, hear.) Churchmanship is a clause in the lease between landlord and tenant. It is a condition—an absolute qualification—without which the little tradesman cannot supply the neighbouring gentry. It is an essential passport to all social intercourse. Even in death the Church does its best to divide us, and will not suffer our ashes to mingle with its consecrated soil. (Applause.) Well, now, ladies and gentlemen, it is said that these admitted evils would exist just the same if the Church were a disestablished sect. Look at the facts. There is no such division in the United States of America. There is no such severance in this country amongst the ranks of Dissenters, although the differences which divide us, even upon this platform, one from the other are greater than the differences which separate us from the Church; but we are governed in our social and secular relations, at all events, by the claims of common citizenship and human brotherhood, and not by distinctions of faith and of doctrine. The fact is that persecution is not inherent in religion. It is only imported into it when it becomes connected with the State. (Applause.) Established religion has always been, and will always be, intolerant. Social unity in this country would be easy enough if only it were not for the traditional exclusiveness which has been handed down from a time when the State did not confine its interference to the patronising of one sect, but undertook to persecute all the rest. (Laughter.) Well, now, in the address to which I have already referred, Mr. Matthew Arnold expresses his disapproval of the remedy which we suggest for this state of things. It is too drastic for this apostle of sweetness and light—(laughter)—and he tells us that we should seek it in comprehension, and that we should abandon these distinctive differences which he assures us are trivial and irrelevant. Now a good number of years ago, in the preface to a very elaborate pamphlet, Daniel Defoe tells of a paper which appeared in his time, the author of which said that the destruction of the Dissenters as a party would make for their real good and interest, and they were therefore bound to help on the good work or else to be accounted notorious hypocrites. To my mind it is curious to see how history repeats itself in the person of Mr. Matthew Arnold, who, unable to appreciate the intensity with which men cling to convictions which they have inherited from their forefathers, or which they have wrought out for themselves, brands these differences as trivial, and contemptuously summons us to abandon them in order that he may be left to the unrestricted pursuit of grace and peace. (Laughter.) Now, at least, we have remembered that the objections to comprehension do not proceed entirely from the despised Dissenter. I recollect that some time ago, when it was suggested that, at all events, the Wesleyans might be received back into the fold, that idea was repudiated by the organ of the University for the promotion of goodness, and that one of them went so far as to say that the idea was profanely absurd, since the faith of the English Church was the Catholic faith, and the faith of the Wesleyans was the faith of a heretical, schismatical sect. Thus it appears that comprehension is as little palatable to those within as it certainly is to those without the Church; and if we are to wait until Mr. Arnold is permitted to pour this balm into the wounds of the nation, I think very few of us will be left alive to witness the recovery of the patient. (Laughter.) Well, now, great as are the evils which are provoked by the divisions which are perpetuated and fostered by the existence of a political Church, to my mind these sink into insignificance beside the injury to the cause of progress created by the existence of a vast ecclesiastical organisation which always throws its weight into the scale in favour of reactionary measures. (Hear, hear.) From time to time you see in the newspapers of both political parties exultant articles, calling upon us to recognise the advantages which we enjoy in this country—jubilant over the achievements of past legislation, in the possession of settled order and freedom, and in the benignity and wisdom of the constitution under which we are permitted to live. But, if you will reflect for a moment, you will remember that this boasted constitution has only reached its perfection step by step, at great toil, at much trouble, purchased at a mighty price, and in face of the continued hostility of the clergy of

the Established Church. (Cheers.) Every one of the reforms upon which the nation is declared to rest its security and happiness have been in their turn opposed by the Established Church as a body—as an organisation. I will not speak here of the several measures for the securing of religious equality; but I will remind you that, when Sir Samuel Romilly endeavoured to soften the horrors of the barbarous criminal code which hung men by the dozen for trivial offences against property, and which consigned children of tender years to the gallows,—he, in his endeavours to erase what always seems to my mind the blackest page in our history, was met by the hostility of the bishops in the House of Lords. And when Wilberforce sought to abolish the slave-trade, you know the Church threw its sanction over the right of property in man. Coming down to a later time, in the ranks of the Corn Law League, the English Church was conspicuous only by its absence. In the struggle which led to the Reform Bill of 1832—in every successive measure for the extension of franchise—the political Church has been opposed to the extension, and has resisted the popular claims and the popular rights, and you know how it has dealt with the question of national education, and how it has met the efforts of the agricultural labourers to improve their condition. Now what I want you to note is this, that in all these cases the Nonconformists have sided with the people, and the Church has sided with property and privilege. Why is this? Why is it that in the past the Church has uniformly been in the ranks of the minority which has opposed all those reforms, which are now universally admitted to have been just and beneficial? Why is it that in the present it is still continuing to obstruct those further reforms which will be the boast and glory of a future generation? You cannot find the reason in the men. They are of the same flesh and blood as we are, animated by the same natural sympathies, and of equal patriotism and equal philanthropy. Still less will you find it in the religion which they profess; and you must seek it, therefore, in the institution which narrows their minds, which cramps their sympathies, which warps the natural feelings which they would have as men and as citizens, and which inclines them in favour of authority and of property. (Applause.) If, then, we cannot defend the Church Establishment on religious grounds, still less, I say, can we commend it to your support as promoting great national interests. The State Church has been an institution for the sanction of political injustice, and for the perpetuation of political abuses. It is not a society for the promotion of goodness. It is part of a vast mutual assurance against all change to which the landlord, the publican, and every vested right and privilege can be exposed. (Applause.) But, unfortunately, you and I are partners in the concern. (Laughter.) We have been sleeping partners for too many years, receiving none of the profits of the transactions which are carried on. I say the time has come when we may ask the people of this country, and the working classes especially, whether national property can, not be better applied than to the frustration of objects which they have at heart, and the delay of reforms upon which they have set their minds. Now when we come to this question of Church property we meet with singular inconsistency on the part of the adherents of the Church. When we attack the Establishment they say that we are laying sacrilegious hands upon the National Church. When we speak about the appropriation of the money, they say we are confiscating private property and the funds of a private corporation. (Laughter.) I do not think it is necessary—certainly I should not be justified in taking up your time—to enter into a disquisition upon the nature and origin of Church property. (A voice: "Yes, do.") That has been settled for us by the precedent of the Irish Church. That Act, at all events, settled the fact that the property of the Church in connection with the State might be dealt with by the State, and applied to such public uses as the State might determine; and I may be content to rest my argument upon the statement which was made some time ago by Lord Derby at Edinburgh, when he said that, to his mind, the State was entitled without injustice to deal as it pleased with all public endowments, provided that it respected individual rights. And the fact is that the State always has so dealt with endowments. This principle has been accepted in the case of charities, in the case of the endowed schools of this country, and in the case of the Church itself in connection with the Ecclesiastical Commission, and with the changes which from time to time have been made in the trusts upon which the funds are held. No one, I suppose, doubts for a moment that a large portion of the property of the Protestant Church was left for Catholic uses. But it may be said that that injustice, at all events, is rapidly being remedied. (Great laughter.) If the Ritualists continue as they have begun, they, at all events, will be entitled to say that they are carrying out, in strict integrity, the intentions of the pious founders. (Laughter.) But it is clear that the State has never abrogated its right in this respect; and, whenever the nation shall decide that the existence of the Church as a department of the State, ought to cease and to determine, then the nation will have the clear right to say to what other public and national uses the property which the Church now enjoys shall be appropriated. And, ladies and gentlemen, it seems to me that a wise and patriotic statesman

who should have these resources at his command would have no difficulty in knowing how to devote them so as to promote the best interests of religion, and the spread of goodness throughout the land. With one tithe of the money he might open free every schoolhouse throughout the land, and thus take away the last pretext of the ignorance which is baffling the efforts of all our religious teachers. From the remainder he might buy up and extinguish all those vested rights in the drink traffic which now exist, and he might thus pave the way for an effectual dealing with the intemperance which desolates the land, and which mocks the labours of all the sects. (Applause.) And even then he would have something left to secure happier homes and better dwellings for the poor, in which, at least, common conditions of decency and morality might be observed—conditions which are absolutely impossible in the dwellings in which the poor are now compelled to live. (Applause.) Now, ladies and gentlemen, are not these noble objects for the struggle in which we ask you to engage? Do they not even justify our action, though we should somewhat delay Mr. Arnold's progress in grace and peace? (Laughter.) If we will set them prominently forward, believe me, we shall have no lack of allies in the great warfare in which we are engaged. Are we prepared to do it? I do not say that we are necessarily to abandon our agitation for these minor matters—the Burials Bill, the 25th Clause, the removal of clerical tests; but I say that we must subordinate them to the greater issue which embraces all the rest, if we would rouse an amount and a character of enthusiasm which alone will bear us to on victory. I think the time has come when we may fairly make such a declaration. At the present moment the Dissenters and the working classes form a clear majority of the Liberal party in every constituency throughout the country; and if they should say, "In future our support is conditional upon the full acceptance of the programme of religious equality," no man could justly accuse them of disloyalty or of undue precipitancy and haste. The Liberal party at the present time has no leader, and professes no policy; and, if we are silent, one will be chosen for us from the ranks of our opponents, and the other will be manufactured by the politicians of the clubs. The difference between Liberal and Tory is rapidly being pared down to a mere question of the style of the Queen—(hisses)—a question, if you will, of constitutional and of sentimental importance, but a question the settlement of which would not add to the material happiness or welfare of one out of the many millions of Her Majesty's subjects. (Applause.) And when the country has become tired of the robbery and jobbery of the present Government—(long-continued applause)—as it was said to be disgusted with the "plundering and blundering" of the last, you will find, if we do not take care, that a change of ministry will be degraded into a mere shuffling of the cards and a shifting of the placemen, without any declaration of principle, and without any enunciation of policy. Now, it has long seemed to me urgent to prevent this degeneration of national life and of Parliament until it becomes a mere game played for the advantage of a few political gamblers; and if we are to do so, it can only be as those who believe, as I suppose we do, that we have a holy and a righteous cause, and that the welfare and happiness of the nation depend upon its successful prosecution, will insist upon its claims being recognised, and will no longer consent to their postponement to the ignoble devices of party strategists. (Loud applause.)

Dr. LANDRIS: To one like myself who, owing to other duties, is rather a looker-on than an active participator in this great movement, its position and its progress are pretty clearly indicated by the defensive arguments which are used on the one side, and the aggressive demands which are made on the other. Looking back just a few years, it is curious to note how men in the establishment have completely demolished many of the arguments which, until recently, had been used in its defence. There was what we might call the spiritual police argument, originated, I think, by an eminent Scotch divine, and, at any rate, used by him with great earnestness and with some effect—the argument that the Church is an important spiritual factor in promoting in the people obedience to the civil law, and that as the State pays its police to repress disorder and to punish crime, it ought to pay the Church for the still more important services in preventing both by fostering a spirit of low observance in the people. There was not very much in the argument, but it is accepted by those who gladly snatch at any cry in support of a foregone conclusion. It did not show a very exalted conception of the function of a Christian Church. The clergymen, probably, did not much like to be classed with the humble policeman who monotonously treads his daily beat, and who is generally found at his post except when he is specially required. "But any port in a storm," said the sailor, when he clambered up a chimney to escape from his pursuers; and on that principle, although the comparison be a humiliating one, it was not unwelcome to those who would rather bear humiliation than relinquish their position and their pay. The argument, little as it was worth, served its purpose, and might have been in use to-day, had it not been so completely demolished by recent events. Cases in our ecclesiastical courts have gone very far to show that the members of this spiritual police force, instead of teaching the people to obey the

law, have been setting them, for a long time, an example of lawlessness. (Applause.) They are, of course, functionaries of the State—as much its functionaries as the Church or the police. They are indebted to it for the position they occupy, and for a considerable part of the emoluments they enjoy; and yet, so manifold have been their offences against law—so much have they taken advantage of the immunity secured to them by the cumbersome and costly machinery which required to be set in motion before they could be prosecuted, that the present Parliament, as every one knows, has seen meet to resort to special legislation for the purpose of checking the growing evil. It was their duty to teach the people to obey the law, of course. To maintain and strengthen the authority of the State was about the least service they could render to it in return for the support it affords to them. And it is a singular and significant fact that while the existing agency of the law was deemed sufficient for dealing effectually with criminals of the ordinary sort, the lawless conduct of the clergymen necessitated the passing of a new enactment—the Public Worship Regulation Act, which, in point of fact, is simply a measure for facilitating the punishment of refractory clergymen. And they are just about as lawless now as they ever were. They boast of their intention of setting the law at defiance. The old text says, "The powers that be are ordained of God"; but in the estimation of many of our clergymen, the ecclesiastical powers that be who do not happen to agree with themselves are treated as if they were ordained of the devil; and the highest judges of the land, who do not interpret the law according to their views, receive just about as scant respect as is extended to the bishops. What is likely to be the effect of such conduct on the future Established Church it is not difficult, I think, to foresee; for whether a nation will long tolerate the scandal of lawlessness in its paid functionaries is a question to which wise men can find but one answer—and that answer is not in favour of the continued existence of the Church of England as by law established. (Applause.) The Protestant-bulwark argument has fared very much in the same manner. It was a very favourite argument in its day. Timid members of the Evangelical section of the Church, who had no faith in the truth of their own principles as barriers against the encroachments of Popery, placed their sole dependence on the action of Church and State. It was to no purpose that we told them what was manifest to all but themselves—that a great portion of the standards of the church were Popish in their essence, and that the pervers to Popery were chiefly from that source. In spite of all that we could say they hugged their fond delusion, and, ostrich-like, refused to recognise the dangers which they did not like to meet. And, at length, their pleasing dream has been dispelled. The conviction has been forced upon them that the worst enemies of the Church of England are inside; that is to say, on the wrong side of its defences. (Applause.) The vaunted bulwark against Popery has become the stronghold of Popery in England. The most deadly wound inflicted on her Protestantism has been inflicted by men who were nourished in her own bosom. The most active and aggressive party in the Church now is Popish in everything but the name. Men who make Popish professions who perform Popish ceremonies, have introduced into the Church their confessional. They occupy her pulpits, they minister at her altars—they swarm everywhere, and even with the help which the Public Worship Regulation Act affords, it was found impossible to expel them. The Protestant, the Evangelical members of the Church, who would give no heed to our warning, make frantic appeals to us for help, wondering that we are unwilling to unite with them in seeking the expulsion of Popery, while we leave untouched and undisturbed the Establishment in which Popery has been nursed. They turn in their distress and perplexity to their bishops, their natural and appointed spiritual advisers; and these distinguished and well-paid functionaries—(laughter)—distinctly refuse to do anything; and, while talking a great deal, and writing elaborate replies, as witness that of His Grace of Winchester last week, in order not to commit themselves, manage to say still less. In fact, such is her hopeless plight that were it not that the Evangelical party, like a demoralised army, is sadly lacking in enterprise and in courage, we should expect to hear from them the unequivocal and peremptory demand for disestablishment by which alone the State can free itself from its alliance with Popery, and which will prove the only remedy for the evils of which the Evangelicals complain. (Cheers.) There is just another argument—the only one I need, at least, to touch on now—the national and the social benefit accruing from the presence of a scholar and a gentleman in every parish which the parochial system of the Establishment secured. ("No, no.") This advantage, of course, we are all bound to recognise. We could not question its salutary influence on the morals and the manners of the rustic population. If the result was not quite so palpable, sometimes, as we could wish to see it—if the clergyman, the scholar, and the gentleman in one, even with the help of the squire, did not always succeed in sensibly elevating the character of his parishioners—if you could find under the shadow of the Church and of the parsonage, boorish men and slatternly women, and untaught and unkempt children, burrowing in hovels more fit for pigs than for men—if there were

a degree of ignorance and vice existing in some parts, which heathendom could scarcely surpass—why then we were asked to remember how much worse it might have been if the clergyman had not been there—(laughter)—and to judge of his labours not by their manifest results, but by the extent to which they were required. And if sometimes in a timid way we ventured to put in a plea on behalf of the conventicle, it was done with bated breath, because we knew that the lay brother who paid his weekly visits, though he might be one of Christ's nobility, was neither a scholar nor a gentleman in the conventional sense of that word. And so the advocates of establishments had it all their own way, in so far as that argument was concerned, and might have triumphed over us in this matter still, had not their clients, happily, at the fitting time, come to our relief. Recent clerical utterances have furnished most striking and significant illustrations of the kind of gentleman which the parochial system of the Establishment plants in every parish, and of the kind of influence which he is likely to exert on his parishioners. When one of them politely tells us that Dissenting teachers are humbugs from first to last, and that they know it, too—when he tells us that though the Dissenting parson may go to the rag-fair and purchase a cast-off cassock, he will remain a Dissenting schismatic teacher, nevertheless; and a great deal more to the same effect—when another worthy, a gentleman and a scholar, who shows some sense of fitness, certainly, in renouncing the title "reverend"—(laughter)—when he, referring to the many who have corresponded with him in reference to that refusal, tells us that, if God spare him for a few years, he shall have to lament that the great majority of his correspondents will require the polite attention of the common hangman a few minutes before they go to their own place—when, in their arguments against the Burials Bill, they tell us that they cannot trust us to behave with decorum, even at the funeral of our friends; when a bishop, who ought to be a paragon of courtesy, takes upon him to insult the great Wesleyan body—a body which has always been friendly to the Church, remember, and has never taken action to bring about disestablishment—when he takes it upon him to insult the whole body by denying the right of their ministers to wear the title "reverend," and shows his consideration for a father's feelings by offering him that insult over the grave of his child—(hisses)—when we see such things, then, I say, we can judge of the salutary influence exerted on the people who enjoy the benefit of their illustrious example. (Applause.) But let us not judge them too harshly. (Laughter.) They are not, naturally, worse than others, after all. That is not the explanation of their conduct. It is that which our chairman has already hinted at—the narrowing effect of an exclusive system, and the intolerant spirit it generates in good men, and men who are otherwise amiable and upright and courteous. It is there, I think, that the evil lies; and perhaps, too, it arises partly from the consciousness that their time is short. They cannot look back a few years without being reminded of the defeats they have sustained. It is but a short time since you defeated them on the Church-rates question, and that gross injustice, though supported by the most strenuous endeavours, was entirely swept away. In your Universities you have broken down their exclusiveness to some extent, and gradually gained ground, though there your work is but partially accomplished, and you have to gird yourselves for still further efforts. In your Education Bill, already referred to, though we were betrayed by some of our leaders, and some others did not know exactly where they were, we managed to wring important concessions from a reluctant Parliament; and though the bill is not quite to our mind yet, it is still less to the mind of the clergyman who hates to see the School Board take the education of the children out of his hands, and who is watching his opportunity to regain by stealth that which he has lost. (Applause.) But we must do our utmost to circumvent him. And then have not we brought about that great event, the disestablishment of the Irish Church, the harbinger of the disestablishment of a larger Church still? Forced to give way on all these points, our opponents are now ranging their forces round the Burials Bill, and fighting for that with a desperation which shows that they consider it almost their last line of defence. The cry of "No Surrender" has been raised here, as elsewhere, by some of the more reckless, to be followed, as the Archbishop of Canterbury told them, by the usual result—the surrender of nearly everything claimed. The "Honourable Member," said Sir Robert Peel once, in replying to an M.P., who opposed the clause in his tariff, regulating the admission of tallow, "The honourable member has taken his stand upon grease." Our opponents, with a chivalry, and a wisdom equal to that, have taken their stand among graves. With an infatuation equalled only by their fury they have entrenched themselves, and they challenge fight amid the bones and the skulls of a by-gone generation, insulting the sorrow which it ought to be their mission to soothe—sorrow which even the worst of men usually treat with some degree of respect; wounding the feelings of the living by treating as profane the ashes of the dead; shutting God's acre against the remains of some of the holiest men who were not of their sect, but burying there the bodies of drunkards and swearers and debauchers, and sinners of every

class who conform to the rites of their Church, in sure and certain hope of a glorious resurrection to everlasting life—(hisses)—thus foreshadowing the destinies of the departed in a manner which gives the lie to the most solemn asseverations of God's Word. Well, let them go to their churchyards, and take their stand in them. We will meet them there, as we have done elsewhere, aye, and we shall meet them with the same result. The victory may not come soon, with a party in power whose policy it is to uphold every national abuse, and perpetuate every public injustice—(applause)—to sacrifice the interests of a nation to the greed of a class—to compensate for their own blundering administration by freely using public money so as to enlist the support of all who profit by sinecure and monopoly. With such a party in power, we may not look for a speedy redress of our grievances, but rather may we have to be on the alert against their sly encroachments, and to prevent their snatching from us by stealth all that we have gained. But though we may not look for it now, it will come quite soon enough for our last and grand purpose. For my part I do hope they will keep us out of the churchyards just as long as they possibly can. ("Hear, hear," and laughter.) A grievance like this touching Nonconformists to the very quick, will enlist on our side an amount of feeling which might otherwise slumber. The more roughly the machine of the Establishment moves, remember this, the more speedily will men become impatient of its existence, and rise in their might to sweep it away. (Applause.) Then the deferring of victory on this question will only accelerate the final issue. The reactionary Government is not immortal. It carries in its bosom the seeds of its own destruction. Its blunders have already covered it with ridicule; and if men would only vote as they think, or, rather, if they were not trained to vote without thinking, but follow each other like silly sheep without knowing whither, its ignominious defeat would by this time have foreshadowed its total overthrow. Its last great performance—or shall we say its transformation scene?—(laughter)—is, perhaps, one of the worst services that ever a Government rendered to its country. Why, with a Queen raised far above the turmoil—reigning in the affections of a loyal people, with a constitution which made us the envy of other nations—a constitution which, with all its faults, worked smoothly, because, admitting of reforms being gradually introduced, and of changes being effected without revolution, our country might have been compared to some tall cliff that

"Rears its awful form,

Swells from the vale, and midway leaves the storm;

Tho' round its breast the raging clouds are spread,

Eternal sunshine settles on its head."

Such was England during the happy days of the present reign. The security and the serenity of the head of the State remained undisturbed amid all the agitations and changes that were taking place. But now, in face of the unmistakable signs of national disapproval, the magician—or rather the harlequin—waves his wand ("Question") in face of a servile and mechanical majority, and presto! where are the clouds and the storms that were confined to the breast of the mountain now? Why, enveloping and raging around the summit, which most of us hoped would have been permitted perpetually to dwell in the sunshine and the calm. For these and other conspicuous services, a grateful people, when it has time to bethink itself, will find no more suitable reward than to grant to those who have rendered it, release from the cares of office. (Applause and laughter.) England has had time enough to convince herself that thimble-rigging is not statesmanship—that it is one thing, as John Bright said, to be a clever mountebank, vending amongst a population of gaping rustics pills that are good against earthquakes, but quite another thing to guide, in a critical period, the affairs of a great nation. Such a man—if you can conceive such a man upholding a high office in the State which, of course, is scarcely conceivable here—such a man may perform tricks of legerdemain. He may stand up, and with unblushing effrontery make statements, and look as if he expected men to believe statements whose only connection with the truth is one of antagonism. He may profess himself the patron of that which he has done his utmost to hinder, and in the admiration excited by his audacity, may escape the condemnation which his policy deserves. He may, as we have seen, so manipulate his party as to eclipse that name of Queen, which everyone loves and reveres; but he cannot give security or stability to a political party or to a Government, and still less can he conserve the unjust monopolies of deluded clergymen who lean on such a broken reed. Again, let me say finally, in spite of Government and in spite of clergy, we will carry our Burials Bill, which is the next thing we have in hand, and, that done, we shall be a step nearer the ultimate goal. There will not be much between us and the citadel then. Having taken possession of all the outworks, the fortress itself will soon fall into our hands; for we do not conceal the fact that this is our final aim, and that we cannot rest satisfied until that aim has been realised. Our clerical friends, in arguing against the Burials Bill, tell us, with refreshing simplicity, that if we get into the churchyards, we will want to get into the churches next. What charming innocents they must be to put it thus! I think, if by getting into the

churches, they mean that we shall demand to have national property employed for national purposes, and not reserved for the exclusive use of a sect, why then, of course, we mean to get into the churches. (Applause.) And, what is more, if our right to the churches be as good as our right to the churchyards, we will succeed in gaining what we demand. There will be a readjustment which, without robbing any man of that which is justly his, will prevent his claiming exclusively that to which he has no exclusive right, but which belongs to others as well as to himself. But I do believe this—that with all this prejudice and with this occasional wrong-headedness, the deepest feeling in the heart of the English people is the love of fair play. We have very nearly reached that point in our national development at which every manifest injustice is doomed. Institutions based on wrong are permitted to exist still only because of the false arguments and misrepresentations by which their true character has been concealed. What we have to do is, as the secretary said, to go on in our work of instructing people. When we have refuted sufficiently to prevent their holding up their head again—when we have buried beyond hope of resurrection the fallacies by which the worse has been made to appear the better cause, our work is well-nigh accomplished. The English people, perceiving the justice of their claims, will rise in their might, and sweep away the last vestige of ecclesiastical injustice and intolerance, and this fair realm of England—this lovely gem upon a silver sea—this sceptred isle—shall become not more distinguished for her material beauty, than for her lofty moral bearing; a land in which injustice cannot breathe—religiously, as well as politically, dear island home of a free and a contented people! (Loud applause.)

The Rev. Dr. RALEIGH, who next addressed the meeting, said that he was thankful for the grace which permitted one who was not an enrolled member of the Liberation Society to advocate its cause in all substantial respects. In the course of this controversy in regard to establishment, endowment, and control of religion by the State, one heard often publicly, and still more, perhaps, privately, when men expressed their opinion a little more freely, an admission something like this—that if there were no Established Church existing in this country, no one would think of setting it up. It seemed to be taken for granted that the Church of England—take it for all in all—was such an institution as no human mind could or would have imagined beforehand as likely to be the greatest religious blessing to the country. But then, while making this admission, they went on to say that they did not mean much by it. It was made very guardedly, and it was not intended to be much of a concession in the general argument; but really an admission like this, which many people in the Established Church made, went a very long way. It was evident, for instance, that it placed the members of that Church at a great disadvantage in comparison—or, perhaps, he might say, in contrast—with members of the free churches, for these did belong to churches and to religious communities of which and of whom they certainly did approve. He did not mean to say that they had reached what some thought was attainable—an undesirable and impossible, because mechanical and spiritless, unity. Nonconformists generally believed that the Catholic unity was cemented and confirmed, and not hindered, by the existence of a considerable number of differences of opinion on lesser matters. The members of any free church agreed in the main truths and the leading principles of ecclesiastical politics which they adopted. The contrast in this respect between free churches and the Established Church was very great. The advantages of State connection needed to be very great if they were to outweigh the practical loss of liberty in all the highest things of human life, and to give rise to the necessity to support and defend what some of the members of the State Church objected to and condemned. Dissenters and dissatisfied members of the Church of England were told in a vague and lofty way that they were mere theorists. He believed that none of them were actuated by what might be called the iconoclastic spirit. They would rather build than throw down; and he believed, indeed, that they were building structures which would stand through many a storm. He was in no hurry to force on the consummation at which they were aiming. He was anxious to wait until the ideas of men were a little more ripe, so that the ultimate process might be accomplished with a nearer approach to unanimity than could now be conceived. In the meantime, they must be allowed to state their case, and to defend it. They must set out their great principle of civil and religious freedom, and urgently demand that it should receive not alone an abstract intellectual homage and respect, but as much of practical acknowledgment as it was possible to give it. The principle which the defenders of the Established Church professed to adopt was a principle which, if it were adopted in other things, would arrest all improvement, petrify every institution, congeal society itself, and bring on, in no long time, national inanity, and bankruptcy and destruction. (Applause.)

Mr. HORWOOD, M.P., said that, in dealing with their opponents, it was desirable that they should speak of them as a corporation, as in that way the opponents of the State Church would avoid unpleasant personal allusions to individual members of that Church. In alluding to the Burials Bill he

dwelt on the inopportune of the State-Church intruding its form upon the scene at a time when men's hearts were bowed with natural sorrow at the bereavement which they had sustained. The representatives of the State-Church chose that moment to harrow a man's feelings with controversy. What did the Minister of the day say to all this? Though he sometimes talked of feeling, there was a smack of the actor in all he did; and when he said "I dislike to give a vote that may savour of religious bigotry," he was really looking to the future, when, as he knew, his opponents would be successful, and he was speaking in muffled tones because of his supporters who were behind him.

The Hon. LYULPH STANLEY said that he was more and more struck with the fact of how the question of Church ascendancy permeated the whole frame of English society, and corrupted every social institution of the country. He hoped that no friend of religious equality, or of intellectual advancement would rest content until they had made the Universities the homes of free education and intellectual progress, instead of the nurseries for one particular Church, or the seminaries for an exclusive priesthood. They demanded not merely this or that concession in the throwing open of certain offices without restriction of creed; but they demanded that throughout the Universities all sectarian and ecclesiastical restraints should be swept away once and for ever. (Applause.) No matter what measure was passed through Parliament by the force of the ecclesiastical and drinking majority, the Liberatorists would reopen the question if it was not settled now, and they would be bound by no compromise at which the present political parties might arrive. He was glad to hear the chairman recognise that, in spite of many shortcomings, the Elementary Education Act of 1870 had been a first step in advance. The effective work done by the London School Board had excited admiration and stimulated imitation. He hoped that the great national work of education would be carried on in the same unsectarian and intelligent spirit in which it had been commenced. He, however, saw before him the claims of an exclusive hierarchy, fettered by the State patronage which they had so long received, and they were clinging, as a last resort, to the control which they possessed over the schools for the young, and they appealed to the ratepayers by raising the false cry of economy, while really in their hearts they were raising the cry of ecclesiastical ascendancy. (Applause.) A member of the School Board had told him that, on the whole, there were only two classes that were hostile to the action of the board; and they were the clergy and the publicans. The State Establishment sought, among other sources of power, to monopolise education, and they would rather that it should be but half-done or undone, than that it should be done by other agencies than their own. (Applause.) It was needful to teach the clergy of the Established Church that they were only citizens like other men, and had no other privileges and no higher rights.

Mr. EDWARD JENKINS, M.P., who was received with prolonged cheering, said they must all recognise that there was a general political apathy throughout the country, and it had been said that it was with the greatest difficulty that this very question of the liberation of religion from State control could be flogged into life. In his opinion, however, and in that of men of better judgment, if there was any question which needed no special galvanising, and which could gather audiences, it was the question now before them. (Applause.) They must recognise it as a period of political apathy when they found a Minister at the head of a great party, and with a majority of a hundred, obliged to resort to the expedient of endeavouring to tinker the crown which the Queen wore. (Cheers.) The Prime Minister reminded him of an advertisement which he (Mr. Jenkins) saw the other day in an American paper, and which appeared to have been put in by some auctioneer who was hard up. At the foot of the advertisement was this note:—"N.B.—Goods auctioned in the loudest manner, combined with ventriloquism." (Laughter.) The question of civil and religious liberty was at the present moment of world-wide importance. It had been forced upon England as it was being forced upon every nation in Europe and America by the policy of an arrogant hierarchy, which endeavoured to assume universal spiritual dominion, and which claimed the right to dictate what should be the civil and political and religious status of every human being. It could not be too clearly stated that those who were fighting the battle of State-aided religion were fighting it upon the very same principles as those of the Syllabus and the Encyclical, and were the natural allies of the Papacy in this country. He believed that, as the issues came to be more sharply defined, those who loved and revered the principles of political Protestantism, would, whether in the Church of England or out of it, be driven inevitably into the ranks of the Liberatorists, and that some of the strongest allies of the disestablishment movement would be found within the Church itself. The question of religious equality possessed at that moment a vitality which was not equalled by any other political question. They might congratulate themselves that the enthusiasm which had been shown within those walls that evening was not localised to that spot. It would, by-and-by, ex-

hibit itself in the fruitful evidences of a great political movement carried to a great political success. (Applause.)

On the motion of Mr. BLAKE, M.P. for Leominster, seconded by Mr. HENRY LEE, of Manchester, a vote of thanks was enthusiastically accorded to the chairman.

The compliment having been acknowledged, the proceedings terminated.

Correspondence.

THE NATIONAL LABOURERS' UNION.

To the Editor of the Nonconformist.

SIR,—The leaders of the National Agricultural Labourers' Union must surely feel considerable relief to find that they have the sanction and approval of Mr. Arthur Clayden in their agitation to secure the franchise for their labourers, and will further congratulate themselves that they did not await his decisions before entering on this important work. But even now Mr. Clayden appears to me to entertain strange ideas upon the question of the enfranchisement of those who, at the last election, "gloried in supporting a Disraeli and Marquis of Salisbury." Mr. Clayden's further declaration, that "neither intelligence nor principle seemed to govern the newly-enfranchised men" is perhaps nearer the mark—excepting that there were no newly-enfranchised men—than to say that they "gloried in supporting" any party. I had considerable experience, during the last election in the Borough of Woodstock, where the voting power of the labourers is paramount, and I have no hesitation in saying that, in my opinion, political ignorance, together with the seductive and coercive influences of the "large house," produced the result. It appeared almost impossible to convince the poor people that their "masters" could not find out which way they pelted under the ballot; and the manner in which the poor creatures were driven up and led in to vote was simply disgraceful. Those of us who remember the stirring address which Mr. Clayden wrote, prior to his visit to Canada, in praise of the free institution of the United States of America—which, however, the executive committee did not feel itself at liberty to publish—may be pardoned for our surprise at his references to those people contained in his letter of April 19. The revelations of Her Majesty's Commissioners of late should make us careful to avoid comparisons. We must all lament the political condition of the people, and set our faces against "all degrees of villany" which may possibly result from the further extension of the suffrage, but whilst doing so, we must not be blind to the enormous evils we are enduring under our present laws, which could not possibly exist with a people's Parliament. It is a debatable question, which of the two has the greater demoralising influence, the racing of a free people, with all its attending speculations, or our system of privilege, with its attendant sycophancy.

But I particularly desire to call your attention to Mr. Clayden's remarks upon the work of the Union. Mr. Clayden assumes that because there is free emigration, and plenty of employment, there is necessarily such a rise in wages as to render unjustifiable any further agitation in that direction. He says, "If men elect to remain in their native villages, it proves that they have no great cause of complaint." Now, it is very problematical as to what power of election men have over the circumstances in which they find themselves. The farm labourers of England did not elect their condition prior to their Union movement. They lived in that state of life which, as they were continually reminded, was their peculiar lot, and to rebel against which was wicked. They were chained by social and domestic bonds as tightly as they were once held by the political laws of settlement. Mr. Clayden may not be aware of the fact that, long before his "mission" to Canada, free emigration was open to the labourers of the colonies, as well as abundant employment in our own country, and yet the labourers, although in wretched poverty and miserably paid, did not avail themselves of these advantages to any extent. The reason is simple—they were too ignorant and crushed down. We have fortunately largely altered this condition of things, but very much more remains to be done than is done. If it were possible to speak once for all to all the labourers in the rural districts, in such a way as to leave with them the impressions we ourselves have gained by a careful consideration of the

subject in its various aspects, we might then safely leave the matter to them and cease agitation, as then they might "elect" their own course; but Mr. Clayden need not go far from his own door in Berks to realise the fact that it will take many years to remove false impressions from the minds of the labourers, as well as convey to them the higher lessons of social, domestic, and trade economy. Those who know me best will not credit me with a love of agitation for its own sake, and I could heartily wish that there was less necessity for it, but I am convinced that the noble band of delegates employed by the labourers are, with all their shortcomings and deficiencies, doing a grand work which can be done by no other means so well, in enlightening and stirring up a class of men whose great drawback in the past has been their darkness and inactivity. This, aside, as a trades unionist, I, together with my co-workers and others of many years of experience, are quite decided as to the value and necessity of a society for the protection of labour, the arguments of our theoretical political economists notwithstanding; and with free laws and protection for these institutions which we claim to have done so much for the working classes, and which commend themselves more and more daily to the public, we shall go on, entirely indifferent as to the "toleration" of Mr. Clayden, who, I trust, fidgety and fickle as he seems to be, will see his error eventually, and, as in the case of our political programme, at last accord us his full sympathy. In the meantime we shall go forward.

Yours truly,

HENRY TAYLOR, General Secretary;
National Agricultural Labourers' Union.
Leamington, April 20, 1876.

To the Editor of the Nonconformist.

SIR,—Mr. Arthur Clayden regards the "board and lodgings" part of the programme of the Agricultural Labourers' Union as virtually exhausted. In Mr. Clayden's own county the Union is now supporting men who have only been paid 12s. a week all the winter, and are locked out by their employers because they will not work longer hours for the same money. Mr. Clayden may think 12s. a week is enough for a labourer, with what he can pick up by piece-work and harvest, but the men who have to live on that sum think otherwise. As to emigration—it is no longer free to Canada and New Zealand, and is only free to Queensland and South Australia for single men and those with small families.

As to the forthcoming conference, it is the spontaneous action of the men themselves. When in 400 or 500 villages, men, whose average earnings are less than 15s. a week, club their pence together for the special purpose of sending a representative to such a conference, it means they are in earnest. Mr. Clayden points to Cricklade and Woodstock. We have travelled a long way in two and a-half years. This Easter, for the first time in many parishes, the labourers have gone to the vestries and thence to the polls, and have either elected their nominees as churchwardens or fought hard for victory, while in some cases the parson-chairman has ridden rough-shod over their legal rights. In one case at Flitton (Beds) they have got back a fuel allotment, worth 16l. a year, which for thirty years past has been used for paying Church Sunday-school teachers, organist, &c. By the way it is not so widely known yet in the rural districts as it ought to be that by the Poor Rate Assessment and Collection Act of 1869, chap. 41, the overseers are bound to put the names of all occupiers on the rate-book whether they pay their rates directly or indirectly. A few days back, at Morpeth, two overseers were summoned before the magistrates and fined for a breach of this Act.

The London Conference will be a success, so far as the labourers are concerned, but of course they look for help to all advanced Liberals. To speak candidly, there is an impression among some of their leaders that the very class who form the main body of your readers do not lend them the assistance they might do in the assertion of their political rights. We maintain that the road to disestablishment is through the counties, and that you must first break the power of the landlords who now rule. We maintain that we are doing your work, and doing it most effectually. We are hopeless of the farmers, we have thorough confidence in the rural labourers, artisans, and small tradesmen. In helping us you help your own cause. We shall get what we want anyhow, and those who aid us will find it as much to their own advantage as to ours.

I am, Sir, yours faithfully,

E. T.

April 22, 1876.

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